

**EQUIPPING THE LAITY FOR EFFECTIVE TEAM MINISTRY  
IN THE AFRICAN-AMERICAN BAPTIST CHURCH**

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May 1988**

**A Doctoral Dissertation**

**Submitted to the faculties of the Schools of the  
Atlanta Theological Association**

**In partial fulfillment of the requirements  
of the degree of  
Doctor of Ministry**

**at**

**Interdenominational Theological Center  
Atlanta, Georgia  
April, 1994**

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**ABSTRACT**  
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**April 1994**

**99 -- pages**

This work seeks viable ways in which the African-American church can teach, train, and equip the laity for effective ministry in the local church and in the community.

The work challenges the laity to move beyond the pew and engage in shared ministry with the ordained clergy. For too long the responsibility of ministry has been viewed solely as the responsibility of the ordained clergy. This project seeks to develop a program whereby the focus of ministry will be understood as shared work between the ordained clergy and the laity, i.e., "between the pulpit and the pew".

As Baptists, we believe in "the priesthood of all believers". We also believe that every regenerated member is a part of "the Body of Christ". Therefore, as "priest" and as "the Body of Christ", every individual Christian has a shared responsibility in the work of Christ. We must work collectively for the advancement of the Gospel. God has endowed everyone of us with spiritual gifts for the work of ministry. This project seeks to challenge the laity for effective team ministry.

## DEDICATION

This dissertation is dedicated to a many of very special people who have been inspirational in their support and encouragement. The first is to my wonderful wife, Tangela, whose patience and untiring love have been a great joy in this educational pursuit and my spiritual journey. To my wonderful parents, Mr. & Mrs. Robert L. Hinton, Sr. and Mr. & Mrs. Samuel White, Jr. and to all of my very loving, supportive siblings and their families. To the Tabernacle Baptist Church family whose prayerful support and patience with me as their pastor has been a great blessing in the completion of this work. I also dedicate this work to all of my pastoral colleagues and friends, too numerous to mention. Most importantly, I give glory to Almighty God, who so loved us enough to send Jesus Christ into the world for our salvific redemption.

## ACKNOWLEDGEMENTS

The writer acknowledges, with sincere thanks, the contributions of many key persons who unselfishly helped to facilitate this project through the various stages of its development and execution. Very special thanks is expressed to the following:

The doctoral committee: Dr. Jonathan Jackson, chair; Dr. Anne E. Wimberly, and Dr. John H. Corbitt. These persons have been of great assistance in giving their guidance, direction, encouragement, and constructive criticism in the completion of this work.

The writer acknowledges that without the typing assistance of Mrs. Antonia Bethune and Mrs. Mary Ann Jackson this work could not have been possible. Special thanks also for the proofreading assistance of Mrs. Jacqueline Best, Mrs. Dorothy Guthrie, and Mrs. Elizabeth Brooks-Gordon. May the God of all mercy, grace, and peace forever bless you to be a blessing to many others.

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## FORWARD

One of the great task of the Christian Church is to equip people for qualitative living and effective ministry. I believe that the most effective form of ministry is team ministry. Team ministry involves the collective efforts of both the ordained clergy and the laity.

The motivation for this project emerged as a result of a great burden for the laity of the African-American Baptist Church. For the past twelve years I have been engaged in pastoral and evangelistic ministry. I have also served in numerous capacities on the local and state level of the Baptist Church. This experience has made me aware of the great need for leadership training among the laity of the church. My great love for God and this faith tradition of which I am a part, has inspired this work.

The ministry setting for this work takes place at the Tabernacle Baptist Church in Gastonia, North Carolina, where I have served for the past three years. It has been my focus in this ministry to serve not only as a pastor, but also as a team leader in pastoral ministries within the local church. This work is a written report of my efforts to design and implement a lay leadership program that serves as a model for equipping leaders for effective team ministry in the African-American Baptist Church. This project also seeks to inform the reader of the great need for Christian training and how this training can be accomplished in the context of the local church.

I believe that if we are serious about our call and commitment to Christian ministry in the local church, then we must also take the necessary steps for the equipping process. Team ministry calls both the ordained clergy and the laity into partnership in our effort to carry out the great work of Christ in the local church and in the world.

## CHAPTER ONE INTRODUCTION

The African-American Baptist Church has historically been one of the most important institutions in the African-American community. The church stands as a symbol of hope, forgiveness, restoration, love, faith, and solidarity. The church has also been a training ground for equipping men and women for qualitative living and Christian service.

God has ordained the local church to be the focal point of the believer's nurture and growth in the body of Jesus Christ. The focal point for the Christian believer is the local church. In the local church one gets to know the people and is forced to act and interact with people building a common bond in Christ.<sup>1</sup>

As we fastly approach the 21st Century, the African-American Baptist Church must continue to be a training station that seeks to preach, teach, train, and equip its members for qualitative living and Christian service.

The focus of this project is to develop a leadership training program for equipping the laity for team ministry in the African-American Baptist Church. The context for the execution of this training program takes place at the Tabernacle Baptist Church in Gastonia, North Carolina.

There are several outlined issues and areas that will be addressed in this endeavor. This work begins with the introduction, purpose, objectives, methodology, and definition of terms. Part one will address the ministry issue in perspective as viewed from several African-American perspectives.

Part Two will address the normative perspectives of team ministry. This includes biblical, theological, and operational perspectives of team ministry. Part Three gives the empirical study of the ministry setting and a brief profile of the church. Part Three also presents a modeled program implemented at the Tabernacle Baptist Church. The final chapter presents a conclusion of the project and my visions for future ministries.

## **STATEMENT OF PURPOSE**

The focus of this work is to develop a biblical, theological, and a practical team approach to ministry in the African-American Baptist Church. The ministry issue that will be addressed is "How to train and equip the laity for effective team ministry at the Tabernacle Baptist Church". This work is also to fulfill a partial requirement for the Doctor of Ministry Degree.

### **Objectives**

The objectives of this work are to develop, implement, and evaluate a lay leadership training program as a means of addressing the project focus. While specific aims have been established in consultation with the Tabernacle Baptist Church Dream Team, the primary thrust of this ministry endeavor includes the following:

- a. To develop a biblical, theological, and a theoretical knowledge of team ministry that can be used in the local African-American Baptist Church.
- b. To provide needed educational support for Christian discipleship training for the local church.
- c. To provide a viable program that will seek to harmonize the pastor and the laity as partners in team ministry.
- d. To promote more shared ministry responsibility in every aspect of the African-American Baptist Church.
- e. To strengthen the overall witness and ministry of the church in the community and world.



## METHODOLOGY

The method utilized to accomplish the goals and objectives set forth in this project follows a seminar style format. This includes instruction, biblical reference review, and discussion. Since the ministry setting is the Tabernacle Baptist Church, as pastor, I will serve as facilitator and "equipper" of this training program.

The training course is designed for seven study sessions. Each is to last one hour. The lesson objectives and reference material are specified. Topics for the session were developed in consultation with the Tabernacle Baptist Church Dream Team regarding specific needs of the church. Once the specific needs were identified, the lesson plans were designed to address each area of concern. We then proceeded with the implementation of the program. The final stage is the evaluation and summary. The purpose of the evaluation is to determine the effectiveness and the applicability of the program for future use in other African-American Baptist Churches. It is my goal to have this program to serve as a model for other African-American Churches as they too seek to train and equip the laity for effective ministry. It is also my goal that this program will serve as a point of reference for future ministries at the Tabernacle Baptist Church.

## DEFINITION OF PRINCIPAL TERMS

**Equipping.** The term equipping is the enabling process through Christian education and training by which each member of the Body of Christ (The Church) develops to his or her full potential in such a way as to bring qualitative and quantitative growth to the local church ministry.

**Laity.** The term laity is from the Greek word "laos" which means people. The laity involves all members of the church utilizing their individual spiritual gifts for the work of ministry.<sup>2</sup>

**Trained Laity.** Trained laity are those who have gone through a structured training program that seeks to equip them with leadership dynamics and theologically sound principles for effective ministry and leadership.

**Effective leader.** An effective leader is a person who gets the right things done by the right people at the right time and place.<sup>3</sup>

**Ministry.** The word ministry is often used to refer to persons engaged in functions exclusively performed by those considered professional or ordained clergy. "Professional" means those who have completed prescribed preparations of study so as to acquire skills for given specialized duties. However, the writer uses the term to describe the Christian service which is mandated by Christ in the New Testament. This is undergirded by the understanding of the priesthood of all believers.

**Effective Team Ministry.** Effective team ministry is understood as a body of regenerated believers working harmoniously through the power of the Holy Spirit to carry out the duties of Christian ministry in the local church and in the world.

**PART ONE  
CHAPTER II**

**Addressing the Ministry Issue: Lack of Leadership Training in the  
Local African-American Church**

**An Analysis of the African-American Baptist Church**

The African-American Baptist Church is in dire need of effective leadership training for the laity in the local church. I make this assertion as a participant observer in my capacity as pastor, evangelist, Christian educator, and as a product of the African-American Baptist Church. For more than a decade in both pastoral and evangelistic ministry, I have ministered in both larger-sized urban churches (from 100-500+ members) as well as small rural churches (25-100 members). I have found a common issue is leadership problems among the laity. I hear repeatedly in dialogue with other pastors that the lack of trained lay leadership is a major concern. By "trained laity" I mean those who have gone through a structured training program that seeks to equip them with leadership dynamics and theologically sound principles for effective ministry and leadership in the local church. As a result of this insufficient training, the ministry of the church is hindered and often fails to develop into the kind of effective church which it has the potential to become. In his book, The Power of the Pew, W. Franklin Richardson identifies the problem of ineffective lay leadership as a problem of perspective:

"In most of our churches, we suffer from a perspective that hinders the church from realizing the empowerment that the pew (laity) possesses. A prevailing mentality exists in many of our pews that the responsibility for ministry rests with the paid clergy or ordained community. This mentality keeps the laity from realizing its potential to do ministry. The responsibility for ministry is a shared responsibility. The minister is to be an enabler and the pew is to do ministry. Jesus mandates all of His disciples to be about the business of ministry."<sup>4</sup>

Richardson's observation and analysis as well as of numerous other pastoral scholars concur that an understanding of ministry is a major problem that exists in numerous local churches. The lack of training in Christian education and Christian leadership contributes to the continuance of the problem. It is certainly my concern for the Tabernacle Baptist Church and the local African-American Baptist Church in general.

### **The Oral Tradition As An Inherited Tool**

Traditionally in many churches, leadership training has been limited. Where it has been used, the training methods have traditionally incorporated a mentoring process. For example, if a person is elected or selected to serve in a certain leadership position, often the only directions about the responsibilities are orally communicated by the predecessor. Too often there are no written clarifications of duties or responsibilities given for the position. In the case of deacons, a person goes through a traditional process of being "set aside" as a candidate for a deacon. In actuality, what generally takes place during this process is the candidate is mentored, usually by a senior deacon. However, most of the knowledge he will receive will usually result from either his own reading or through the oral sharing of the mentoring deacon. The problem that arises out of the oral tradition is that many bad habits and misguided information about the role is also transmitted to the new candidate.

T. Dewitt Smith confirms that misinformation and misunderstanding about the role of the deacon are passed on orally. He also points out that there has often been great strife engendered between the black pastor and his deacons because of lack of training, ignorance, and lack of understanding about the interpretation of the office of deacon.<sup>5</sup> Deacons as well as all church leaders,

including Sunday School superintendents, teachers, presidents, and department chairpersons, must understand that they are partners with the pastor. The pastor serves as God's ordained leader in the local church and other leaders are members in pastoral ministry programs of the church.<sup>6</sup>

While we greatly appreciate what we have inherited from our ancestors, we cannot allow the oral tradition to be our sole source of educational training in the local African-American Church. There is a great need for Christian education and training.

### **Distinctive Identity of the African-American Church**

In an attempt to develop a leadership training program specifically for the African-American Baptist Church, it is important to identify some of the distinctive qualities of the African-American Church. I concur with George L. Champion, Sr., who identifies one of the major challenges before us.

The challenge of today's African-American Church is to produce and teach a curriculum that will show God's presence and deliverance of African-Americans yesterday, today and perpetually through Jesus and His Gospel, as we continue to embrace Jesus and His teachings.

Champion's analysis voices well the challenge before us. This challenge must be kept at the forefront of our teaching and training. The African-American Church must lift before its people our history, our heritage, our hope, and our distinctive identity.

There are numerous perspectives given by black scholars which define or describe the African-American Church. However, only a few will be discussed in this project. Otis Moss Jr., a distinguished African-American preacher, pastor, and lecturer listed in a 1993 issue of Ebony Magazine as one of the 15 great African-American Preachers, gives the following description of a African-American Church:

"This thing we call the black church (and this is a limited definition) is

really that Christian fellowship whose origin or establishment, and administration, function, life, order, and structure are exclusively in the hands of black people."<sup>8</sup>

Moss also raises a very critical yet important question. Are Black and White Churches different? In response to this question, Moss lays out what are considered some distinct differences between the two. Moss makes two noteworthy points:

First, "the black church is the church of the oppressed, and the white church is of the oppressor. Now it isn't to say that everybody identified with the white church is by the fact of identification as an oppressor, but it is the institution that is of the oppressor."

Second, "the practicing religion of the black church is a theology of survival, generally. It is also a carrier of the black folk culture. The practicing religion of the white church, with certain exceptions, has been American culture and racism. Ours is a theology of hope. I must underscore the fact that the black church is the carrier of black folk culture. Some people have almost forgotten that today. If you want true authentic American black culture, you must go to the black church."<sup>9</sup>

The two distinctions identified by Moss shed great light on the distinct differences between the black church and the white church. We understand that the black church (African-American) has emerged out of slavery. It is one institution that has endured a legacy that is grounded in the African-American experience. In fact, the church has served as a primary station of survival and spiritual fortitude for the African-American family and community. For this reason, the black church in my opinion, is one of the greatest institutions that we as a race can still look to for hope, fellowship, and renewed strength for generations to come.

George L. Champion's book, Christian Education for the African-American Church, is an excellent resource for developing a foundation for education and ministry in the context of the African-American Church. In this book, Champion identifies what he considers to be two main purposes of the African-American Church.

The first purpose is to be a "Redemption Center" for broken, oppressed and depressed souls, caught up in oppressive situations; a center not just for African-Americans, but for "Whites", "Hispanics", "Indians", etc., who need liberation power through Christ and His Gospel. As a "Redemption Center", ~~The~~ (the) African-American Church should be always liberating, reconciling and healing to broken, oppressed and depressed humanity.

The second purpose and aim of the African-American Church is to feed African-American believers (both lambs and sheep) a "Christian Educational Diet" that brings knowledge of God, His purpose for His people and self awareness that is positive through Jesus Christ.<sup>10</sup>

#### **Theological Focus of the African-American Church**

James H. Evans in his recent book, We Have Been Believers, gives what he terms an African-American Systematic Theological perspective of the African-American Church. Evans identifies some of the basic distinctions of the African-American Church. In doing so, he states, "liberation has been central to the African-American Church's self understanding since its earliest conception. This liberation, however, is not just the missiological thrust of the church, it is the essence of the church's identity. Liberation is not just what the church does; it is what the church is".<sup>11</sup>

Evans makes an interesting point that is grounded in the African cultural theology. The African-American Church is based on the African notion of "self-in-community". The self has no being apart from the collection of selves. The liberation of one implies the liberation of the other.<sup>12</sup> Evan's clear distinction of the African-American Church, reaffirms what is stated from John Mbiti's African theological perspective. In this case, Evans affirms this same theological interpretation for the church. He also affirms that within this context, it is

possible to describe, the African-American Church in light of two ancient claims. The first is that the identity of the church is summed up in the formula: the church is one, holy, catholic, and apostolic. The second is the mission of the church is symbolized in its kerygma, koinonia, diakonia, and didache.<sup>13</sup>

It is imperative to highlight the four principles listed and how these help our understanding of the mission of the church. Evans lists each one and then demonstrates how they are interpreted in the context of the African-American Church.

Kerygma - (Greek) means the preaching and proclamation of the church. The kerygma is the word around which the community is gathered, and without this word the community has no theological reason for its existence. The kerygma of the African-American Church is the preaching that proclaims the past, present, and future liberation that takes place in Christ. The centrality of preaching in the worship of African-American Churches is indicative of the power of the word to effect change in the lives of those who labor and are heavy laden.

Koinonia refers to the internal character of the church community. It is the solidarity of that commonality in which a common purpose is strong enough to render all other stratifications among human beings of only secondary importance. Thus in the holy community "there is no Greek nor Jew, slave nor free, male or female".

The African-American church is called to be that brotherhood/sisterhood in which "America's historic bowers and scrapers" (Maya Angelou) are affirmed as loved by the God who created them, through Christ who died for them. Koinonia refers to the character of the church as the embodiment of the reign of God.

Diakonia refers to the relationship between the church and the world. It also refers to the external work or activity of the community of faith. It is "service" of the church in society. The diakonia of the African-American Church



is its participation in God's liberating work on behalf of the oppressed. The church is that community which serves the cause of the freedom and love in the world.

Didache refers to the process by which the community is formed in the faith. The teaching of the church, in this instance, is not the presentation of magisterial edicts, but a continual search for truth undertaken by the community as a whole. In the African-American Church didache refers to the formation and empowerment of the community in faith and freedom.<sup>14</sup>

Each of these describes and affirms what we believe as Christians. Evans' descriptions of the African-American Church certainly give us a broader theological understanding of the mission focus of the church from an African-American perspective. This perspective further enhances this study for team leadership. When the church is knowledgeable about the collective mission of the church, then we can be better equipped for effective ministry. This is the mandate for ministry and mission of the church.

### **The Need for Christian Education**

The Baptist Church functions as an autonomous body. As such, people are placed in leadership positions for many reasons. Whatever the reason they are elected or asked to serve, they must have a commitment to the discipleship of Christ. Harold Carter confirms that, "zealousness should be the overriding characteristic that marks persons' desires to commit to Christian discipleship".<sup>15</sup> As we approach the 21st century, the African-American Baptist Church in particular, must know what Christian discipleship means; and they must be prepared theologically, biblically and practically in Christian discipleship in facing the challenges of a rapidly changing society. For example, one of the challenges the church is facing is the growing diversity of members. There are

more people who are biblically literate in the local church. More people seem to raise questions about the applicability of the Bible in our times. People are wanting to know more about God's inspired word and how this word can assist them in carrying out their commitment effectively now and as we approach the 21st century.

This preparation can only be achieved through Christian education and training. Speaking on "The Role of Christian Education in our Battle for Survival", Amos Jones, Jr. has this to say:

"Christian education preparation is indispensable for the present and future of Black people in America. The future hangs potentially on the horizon as a vague distant destiny. In order for Black people to arrive at this distant destiny that vaguely hangs on the horizons we call the future, if we are to arrive there as homogeneous group, there must be a knowledge of the road to be traveled. The development of black children as a homogeneous group can be that vehicle which will carry Black people into the future; knowledge of the Christian faith and various strata of knowledge which impinge upon it, can provide the road map and instructions as to how we get there".<sup>16</sup>

I submit that if the African-American Baptist Church is to be effective in ministry in the 21st century, it must take a more collective team approach to ministry. This means that the pulpit (the pastor and ordained clergy) and the pew (the laity) must collectively seek to educate, equip and train church leaders for the challenges of the 90's and the 21st century.

### **THE NEED FOR TRAINING**

The focus of the previous section was the need for Christian Education. However, in keeping with the central focus of this project, we must also emphasize the need for training. Sid Smith, writer, consultant, and specialist in African-American Sunday School work for the Southern Baptist Convention, has written several books and articles on Sunday School growth in the African-

American Church.<sup>17</sup> In one of his books, Reaching the Black Community through the Sunday School, Smith addresses the need for training workers for effective leadership and ministry in the church. He identifies five (5) basic principles that articulates the need for training, if the church is to be effective in Sunday School and church ministry. These five principles are:

1. Training is essential because of the nature of the Sunday School and the church. The nature of the Sunday School is to be the outreaching, Bible Studying, ministering program of the church. Sunday School workers come with varying levels of readiness. They need to learn. They need to grow. Only training will adequately prepare workers to do the tasks of the Sunday School.
2. Training is essential because of the situations of the workers themselves. Workers come from different backgrounds that focus on the need for training.
3. Training is essential because training makes a difference in outreach and evangelism. Today's society is the most advanced in history. The members and prospects with whom workers minister will be knowledgeable in the contemporary popular fields such as literature, sociology, politics, technology, business, sports, and high tech areas. The sophistication of the target audience necessitates training adequate to relate. If people are to be reached and won to Christ, workers must be trained to relate to contemporary society.
4. Training is essential to meet the organizational growth needs. A

corollary to the principle of enlarging the organization is that additional workers must also be trained to adequately staff the organization. As the organization grows, so must the staff.

5. Training is essential to make enlistment complete. The enlistment process is not complete until training workers occurs. The enlistment process is not complete until training is planned with the worker. Training opportunities should be part of the job responsibilities for each position. Training helps in building a team spirit among the workers and boost their productivity. Churches need to make a commitment to workers by providing the best training available. Training helps workers and churches. It helps workers feel comfortable about their job competency, the expectations of the church, and what God requires of them. It helps the church develop a new vitality, a greater appreciation of the teaching ministry, and more confidence in the credibility of Sunday School.<sup>18</sup>

Although the five essential principles identified by Smith are prescribed for effective Sunday School workers, I submit that these principles are also applicable to training all church workers and leaders. I must concur with Smith that the church needs to make a commitment to workers by providing the best training available. This is certainly true of the African-American Church.

**PART TWO: NORMS OF LAY TEAM MINISTRY**  
**CHAPTER III**  
**THE BIBLICAL BASIS FOR TEAM MINISTRY/LEADERSHIP**

As we seek to establish a foundation for team ministry, we turn first to the Bible as a primary resource. The Bible serves as the Christian rule book of faith and practice. The first Article of Faith in the Baptist doctrine affirms, "We believe that the Holy Bible was written by men divinely inspired, . . . is the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions shall be tried."<sup>19</sup> The Bible has always been an excellent resource which has provided significant models of leadership over the centuries. The Bible also provides us with a sound theological basis from which to build our lives.

If one is to seek to establish a biblical foundation for team ministry that is relevant to the African-American Church, it is important to draw from those biblical pages which are familiar to the black church experience. Cain Hope Felder in his book, Troubling Biblical Waters, makes several observations regarding the significant role of the Bible in the Black Church experience. Felder states:

"It is well known that the Bible has come to occupy a central place in religions of the Black diaspora".<sup>20</sup>

He further states:

The Black Church and others within the Black religious traditions give allegiance to biblical faith and witness primarily because their own experience seem to be depicted in the Bible. Many of the biblical stories reflect the existential reality of the "Black story" in an environment typically hostile to the interests of Blacks attaining

their full sense of human potential. Blacks have become all too familiar with oppression by the socioeconomic forces or political powers- foreign and domestic arrayed against them. In the Bible they have found ancient symbols of Egyptian bondage, the devastation of Assyrian invasions, the deportation into Babylonia captivity, and the bedevilment by principalities and powers of the present age. Blacks have consequently developed an "experiential sympathy" with much of the Bible, which in turn receives much of the attention as quite literally the revealed Word of God.<sup>21</sup>

The Bible provides us with a sound theological basis from which to build our lives. Although there are numerous models to choose from in the Old and New Testament, only four will be highlighted in this work. The four that we draw from this study are Moses and Nehemiah in the Old Testament, and Jesus and the Apostle Paul in the New Testament.

### **Biblical Models in the Old Testament**

The Old Testament is filled with numerous models to draw from which model teaming together in one form or another. Colleen Birchett writes:

The Old Testament is filled with interesting biographies. In these life stories, one can read about the ways in which God came very personal to individual in very personal situations. From these stories, one can draw parallels and spiritual principles which can be applied in the 20th century, for every phase of the human life cycle.<sup>22</sup>

### **MOSES - EXODUS 18**

The first Old Testament model that one can draw from is Moses. The story of Moses is very familiar to the African-American Church and the Black

experience. The story of Moses and his leadership of the Hebrew people is perhaps the most familiar of the Old Testament story relevant to the African-American experience. The leadership of Moses and the Exodus experience is viewed as a prototype of the struggles of African-American people in America. For this reason, the Black Church has often looked to Moses as one model of liberation in our contemporary times.

The book of Exodus tells the story of Moses and the Children of Israel's continued march from Egyptian bondage to the freedom of the "Promised Land". In Exodus 18, the Bible records a particular period in which Moses and the Israelites had come to the wilderness. Consequently, this was also near the land of Midian because Jethro met Moses and the Children of Israel there. Beginning in verse one of Exodus 18, the father-in-law heard of all that God had done for Moses and for his people of Israel, how the LORD had brought Israel out of Egypt. Jethro also brought Zipporah, Moses' wife and their two sons with him. Apparently, Moses had sent them back to Midian prior to the Exodus.

In verse 5, the Bible records, Jethro came to the wilderness where Moses was encamped at the mountain of God, bringing Moses' sons and his wife with him. After the formal greeting according to the customs of that day, Moses and Jethro inquired of each others welfare. Moses shared with him all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had beset them on the way, and how the LORD delivered them. Jethro rejoiced for all the good that the LORD had done to Israel, in delivering them from the Egyptians.

After Moses shared the news with his father-in-law, Jethro offered a burnt offering to God: and they shared a feast together. The next day Jethro saw Moses sitting and judging the people, while the people stood around him from morning until evening. When Jethro saw all that he was doing for the people, he

said to him, "What is this that you are doing for the people? Why do you sit alone, while all the people stand around you from morning until evening?" Moses responded, "Because the people come to me to inquire of God". Jethro then advised Moses, "What you are doing is not good. You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone. Now listen to me. I will give you counsel, and God be with you! You should represent the people before God, and you should bring their cases before God; teach then the statutes and instructions and make known to them the way they are to go and the things they are to do. You should also look for able men among the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers over thousands, hundreds, fifties and tens. So it will be easier for you, and they will bear the burden with you." So Moses listened to his father-in-law and did all that he said. Moses chose able men from all Israel and appointed them as heads over the people, as officers over thousands, hundreds, fifties, and tens (Exodus 18:1-25).<sup>23</sup>

The passage that tells of Jethro's advice to Moses gives a very good account of Old Testament team leadership. Moses and his people serve as the "ecclesia" model for our contemporary church. This mass of people served as God's "called out" covenant community of faith. Jethro taught Moses the importance of team ministry to his people. This advice was a safeguard against "burnout". Jethro's advice is not only relevant for Moses and the Israelites, but every local pastor can also learn from this lesson of team leadership. As previously stated, too often the work of ministry is viewed as solely the responsibility of the pastor. But as one learns from this lesson, even in the Exodus experience, team ministry was vital for effective organizational leadership and ministry.



### NEHEMIAH 3:1- 8:1-18

A second Old Testament model of team leadership that we can draw from is Nehemiah. Nehemiah served as cupbearer for the Persian king, Artaxerxes I, 445-444 (Neh. 1:1-11). The significance of Nehemiah as an Old Testament model of team leadership is his successful ability to mobilize all the Jews at Jerusalem to rebuild the ruined city walls (Neh. 6:15-16). Aided by Ezra the scribe, Nehemiah also instituted social and religious reforms (Neh. 8:1-8). In spite of the opposition they encountered, through an effective team effort, Nehemiah and the people rebuilt the city ruins and the walls.<sup>24</sup>

A careful reading of the book that bears Nehemiah's name reveals the extensive process that he engaged the Jews in the rebuilding of the ruined city. Beginning with chapter one through chapter six, we read of the whole episode of the rebuilding process. Throughout these chapters, the writer uses the pronoun "we," denoting the collaborative efforts involved. These chapters also convey the unity exemplified among them and how all the people were challenged to join forces in the completion of the great task. For example, chapter 4:6, highlights a significant verse that is helpful for this focus:

"So we rebuilt the wall and all the wall was joined together to half its height; for the people had a mind to work."<sup>25</sup>

This verse affirms for me a unique model of teaming together. The people of God (laity, church leaders, etc.) must have "a mind to work". If the church is to be effective in its efforts to engage in team ministry, the attitude of the laity must be characterized by a willingness to work. Unless the people (especially leaders) have a mind to work, the effectiveness of the church is also affected.

One of the responsibilities of the pastor is to serve as a "team leader", "encourager", and "equipper" of the people. Nehemiah served in this capacity as he mobilized the Jews in the rebuilding of Jerusalem. The mission of the church

is urgent. Therefore, it is imperative that church leaders be enthusiastically committed to the great mission, mandate, and ministry of the our Lord and Savior Jesus Christ. The pastor cannot carry out this great task alone. He or she must have the collaborative efforts of committed people. John R. Chandler, writing on "Teaming for Ministry", discusses how the unity in leadership is key to effective ministry:

"Since the work of the church is done through coordinated efforts of many people and several church programs, the pastor and staff becomes a logical focal point for improving efforts, actions and activities."<sup>26</sup>

Robert Dale describes Nehemiah's leadership style as that of a "Catalyst". Accordingly, a "catalyst" style of leader creates an organizational atmosphere in which positive goals are built up actively. Catalyst retains stability as a person and a professional.<sup>27</sup>

Dale gives his interpretative analysis of Nehemiah. He also points out other leadership qualities that made Nehemiah the great biblical leader that he was. Under the domination of the Persians, the city wall of Jerusalem and the Jewish worship practices had been broken down. Nehemiah used two resources- a divine calling and the political and economic assistance of King Artaxerxes to turn the situation around. This layman exercised a pivotal ministry of city management.<sup>28</sup>

Nehemiah also modeled three significant actions which demonstrated how his followers could practice themselves.

Dale makes further reference:

First, Nehemiah took the risk of stating his case directly to the king. He was "very much afraid" (Neh. 2:2) as he described his sadness to Artaxerxes. But his risk-taking was rewarded by the king's support in

the rebuilding of Jerusalem.

**Second**, he planned carefully. He knew that he would need political support in order to succeed where others had failed (Ezra 4).

**Third**, Nehemiah refused to fellowship with the enemies of Jerusalem. His priorities were clear. Whether his enemies intended to ambush him or merely to charm him and distract him from his central task isn't clear. But Nehemiah's response was straight forward: "I am doing a great work and I can't come down" (Neh. 6:3).<sup>29</sup>

## **Biblical Models in the New Testament**

### **Leadership As Modeled by Jesus**

In an attempt to establish a clearer biblical understanding of leadership, one can not only look to the Old Testament but also the New Testament. The New Testament gives us a Christian perspective as modeled by Christ Himself. In his book, The Leadership Style of Jesus, Michael Yourself draws some conclusions on leadership development as modeled by Jesus:

One characteristic of good leaders is that they prepare others to take over. They don't just prepare their followers to "do well", but prepare them to do everything they are doing themselves... Jesus worked toward this end with His handful of recruits... teaching, building, and showing them the way. He made this significant statement to them: "Most assuredly, I say to you, he who believes in Me, the works that I do he will do, because I go to My Father " (John 14:12). That's part of the preparing principle...teaching followers to out do their master<sup>30</sup>

Jesus serves as an ideal model of team leadership development. The key focus of His work with His disciples was equipping them for greater service to the glory of God. He equipped them to carry forth the "Great Commission", "Go ye therefore into all the world and teach all nations". (Matthew 28:19-20.)<sup>31</sup>

Joshua B. Jokiman summarizes the training pattern of Jesus from three perspectives:

1. In-life training. In this training, Jesus wanted His disciples to live and travel with Him as a community, learning from His daily life and character. They grew through what they saw in the life of their master.
2. In-teaching training. Those who study the Gospels can find that Jesus was

teaching more than preaching.

3. In-Service training. Jesus was very creative in teaching the truth by using a variety of methods. Jesus was not only rich in teaching theory, He was also active in helping His disciples learn through practical service.<sup>32</sup>

Sid Smith makes further reference regarding Jesus as an ideal model for leadership training. Smith states:

The Lord Jesus believed in training. He was trained. He role modeled training. He trained his followers and educated them by precept and example. Before he sent them forth Jesus prepared them through a training program. Jesus provided an excellent example for training Sunday School workers."<sup>33</sup>

Smith also draws from Matthew 9 and 10 by identifying six elements of training as modeled by Jesus. In this modeling process, Jesus taught his disciples the necessity for training. These six elements are very helpful for developing a broader understanding of leadership training:

1. Training means helping workers see the needs and how they can meet them (Matt. 9:35-10:1,RSV). In this passage, "Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity. When he saw the multitude, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples "the harvest is plentiful, but the laborers are few; pray therefore to the Lord of the harvest that he will send forth into his harvest. And he called to him twelve disciples and gave them authority over unclean spirits, to cast out, and heal every disease and every infirmity".

"Workers are to see people, recognize their plight, and respond to their needs as Jesus did. Training helps workers to see, recognize, and respond."<sup>34</sup>

2. Training means enabling workers to understand the entire task (Matt. 10:5-15).  
  
"In Matt. 10:5-15, Jesus orients the twelve apostles before sending them out. This training session helped prepare them for the task. Jesus realized that they needed an understanding of the task."<sup>35</sup>
3. Training means preparing workers to encounter the realities of their task with home (Matt. 10:16-23). Jesus warned his apostles of what to expect in terms of hostility and opposition. They were to go out "as sheep among wolves". He wanted them to be aware of the context of their ministry. Workers need to be prepared for different responses to the gospel and their ministry. It may not be easy, but effective workers persevere anyway.
4. Training means encouraging workers as they minister through the Sunday School (Matt. 10:24-33). Jesus encouraged his followers as they prepared to go out. He repeatedly assured them, to "have no fear" as they ministered, for God was with them.
5. Training means preparing accurately the commitment to serve which workers need to have in order to be effective (Matt. 10:34-39). Jesus did not attempt to manipulate people into serving him by painting a pretty picture of the cost of discipleship. In this passage, Jesus tells about the kind of commitment necessary to be effective. He realized that the deepest commitment was required for effective discipleship.
6. Training means sharing with workers in the present and eternal

rewards of service (Matt. 10:40-42). Jesus instructed his apostles, "He who receives you receives me, and he who receives Me receives Him who sent Me. He who receives a prophet because he is a prophet shall receive a prophet's reward, and he who receives a righteous man because he is a righteous man shall receive a righteous man's reward."

Smith concludes, "Workers' training should help workers see the interconnectedness between their ministry and reception of Christ. In other words, they should be helped to understand that God works through them as his instruments in the world. This experience of being used by God brings with it reward in this world and eternity."<sup>36</sup>

Each of the principles and the responses given by Smith are very resourceful in our understanding of Jesus' model of ministry and his emphasis on discipleship training. The focus of Smith's work is primarily written for developing effective Sunday School workers. However, these principles are also essential and applicable for effective team ministry as well. Every Christian church and every Christian disciple should be serious about training. One must concur with Smith, that Jesus serves as our model of training in the local church. It is through these modeled principles that we gain better insight and understanding for our African-American Baptist Church.

### **Leadership As Modeled by The Apostle Paul**

In his book, Developing a Vision for Ministry for the-21st Century, Aubrey Malphurs states that "the concept of team is not new to any student of scripture, who knows that New Testament ministry is team ministry."<sup>37</sup> This is not only illustrated in the life of Christ but also in the life and ministry of the Apostle

Paul. Paul's ministry patterns serve as another model which we can draw from in contemporary times. Jokiman also highlights some interesting points about Paul's pattern of leadership development. He identifies Paul's pattern or style from three perspectives:

1. Selecting process. In choosing his disciples, Jesus always called individuals directly himself, but Paul did not always do this. For example, in Matthew 4:18-22, Jesus called Peter, Andrew, James and John to "Follow me," and I will make you fishers of men." This call was an invitation to a committed life of service to God. Paul, on the other hand did not call disciples as Jesus did. However, Paul did invite others to become followers of Christ as a result of the preaching of the gospel of Jesus Christ. There are a few instances in which Paul chose a particular disciple to go with him on his evangelistic tour (15:40; 16:1-4).
2. Lecture Training. Although Paul traveled to more cities than Jesus, Paul had opportunities to teach and train through lecture in some cities. Obviously, the purpose of this training was to equip local Christians in ministry. The Book of Acts tells us that at least three places where Paul stayed for more than one year to lecture: Corinth (Acts 18:11), Ephesus, at the Hall of Tyrannus (Acts 19-20), and Rome (Acts 16:30).  
Both Jesus and Paul used their own teaching methods in their proclamation of the gospel. The teaching methodology used for achieving the prescribed goals of this leadership training project was a lecture style format.
3. Commissioning to pastorate. In the leadership development pattern of Jesus, we have learned that he sent his disciples as his delegates to preach the gospel, heal the sick, and cast out demons. Paul also followed this pattern, but he developed the responsibility of his disciples by sending them to pastor churches. We see this example in the lives of Timothy (1 Tim. 1:3) and Titus (Tit. 1:5).<sup>38</sup>



Although most traditional African-American Baptist Churches do not necessarily engage in the same commissioning process used by Paul and the early church, many of these churches do have what is referred to as "Installation of new officers". This is generally an annual service whereby newly-elected leaders take part in a formal initiation service. The service is usually held at the beginning of the church's fiscal year around January or whenever the year begins. In many respects, this is a commissioning process for the laity in the local church. Other traditional commissioning practices used in the Baptist Church are the ordination service of preachers and deacons. In many respects this is a commissioning process in which those being ordained are commissioned to a specific field of labor. Our contemporary church can certainly draw from both Jesus and Paul in our efforts to train and equip the laity for effective ministry.

### **BIBLICAL BASIS FOR EQUIPPING - EPHESIANS 4: 11-13**

The Bible is clear about shared ministry. It is also clear about equipping for ministry. Throughout the Bible, there are numerous passages that address the issue of shared ministry and team ministry. The biblical basis for this project is found not only in the models of Jesus & Paul but also in Paul's letter to the Ephesians 4:11-14,. In this message Paul again speaks on the "Body of Christ" and then addresses the issue of spiritual gifts given to the church.

- v.11 The gifts he gave were that some would be apostles, prophets, some evangelists, some pastors and teachers.
- v.12 To equip the saints for the work of ministry, for the building up of the body of Christ.
- v.13 Until all of us come to the knowledge of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.<sup>39</sup>

This passage will be an intrinsic part of the training program.

### **Exposition**

In Wuest's Word Studies From the Greek New Testament, Kenneth Wuest gives a brief expository interpretation of the above text for our contemporary understanding and application. In verse 11, Paul identifies the gifts spoken of in verse 7.

These gifted men (persons) are those given to the church for "perfecting of the saints." The word "perfection" is katarizo, "to equip for service". These gifted men (persons) are to specialize in equipping the saints for "the work of ministry", that is, for ministering work and Christian service. This is in order that the Body of Christ, the church, might be built up, by addition to its membership in lost souls being saved and by the building up of individual saints.<sup>40</sup>

This passage speaks directly to what the teaching, training, and other functions of the church must be about. The focus of church ministry must also seek to win other saints to the family of God. Shared ministry entails understanding that those who are called to be leaders of a church, join with those who are called to ordained ministry to be a part of the family of God in completing the ministry of Christ. To summarize, we are to become great commissioned people, laborers together with God.<sup>41</sup> A Personal Spiritual Gifts Inventory assessment tool by Kenneth Kinghorn will be used in the training course under lesson IV "Spiritual Gifts".

## **CHAPTER IV**

### **THEOLOGICAL BASIS FOR LAY TEAM MINISTRY IN THE CHURCH**

#### **Priesthood of All Believers**

The theological foundation for team leadership and ministry is a key component of the Baptist faith affirmed as the "priesthood of all believers". Herschell Hobbs, a noted writer of Baptist doctrine, makes reference that "the priesthood of all believers" means that every believer in Christ is a priest.<sup>42</sup> According to the New Testament, Christianity has no priestly order comparable to that of Judaism. The priesthood of all believers involves both privilege and responsibility.<sup>43</sup> The privilege of priesthood means that every Christian may come face to face with God boldly with no mediator other than Christ (I Tim. 2:5; Heb. 4:6). The responsibility of priesthood involves every believer's duty to witness to God's saving work in Christ (II Cor. 5:17-20).

Findley B. Edge also gives several noteworthy insights on the priesthood of believers in his book The Doctrine of The Laity. Edge writes:

The concept of direct access to God is only part of the doctrine of the priesthood of believers. The doctrine also means that in this direct access God is at work approaching the believer. As each Christian seeks his/her place in specific ministry, God makes clear His call to that specific ministry.

Another responsibility has to do with the believer's responsibility to seek out his/her spiritual gift. This gift is to be used in ministry.

The church has the responsibility of providing an adequate program for gift discovery to take place.

The church as a body of baptized believers is responsible for affirming or not affirming an individual believer's call. The believer must then deal with the affirmation or non-affirmation in light of his/her own understanding.

The doctrine of the priesthood of all believers also means that since every Christian is a priest, every Christian is also a minister.

Edge bases his argument on the principles of the New Testament and the Baptist faith. (2 Cor. 5-9; Revelation 1:6;5:1-10)<sup>44</sup>

### **The Church As The Body of Christ**

The second theological foundation of team ministry is the understanding of the church as the Body of Christ. In Romans 12:4-8, and I Corinthians 12:12, Paul called the church the "Body of Christ", to describe the close-knit character of the Christian community. The clear implication of both passages is that the separate parts need each other, and that when all make their contribution, the whole body benefits. Harris Lee writes: "Paul's position is that every member of the team has a function, just as every member of the body has a function. Team ministry is clearly implied. Maybe the church is the world's secret leader of the principles and practices of what is now called "team leadership".<sup>45</sup>

Gene Getz makes further reference to Paul's analogy of the body and the church. Getz identifies at least four key principles of Paul's interpretation.

First, Paul was teaching the New Testament believers that no individual Christian can function effectively by himself.

Secondly, no member of Christ's body should feel he is more important than other members of Christ's body.

Thirdly, Christians should work hard at creating unity in the body of Christ.

Finally, none of us can function effectively by ourselves; we need each other.<sup>46</sup>

### **Christian Discipleship**

A third theological foundation for team ministry is Christian discipleship. In His teachings, Christ interpreted to His disciples the sacrificial cost of Christian discipleship in Mark 8:34-38, which states, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me". This passage conveys to all leaders and followers of Christ that there is a sacrificial price that is to be paid. One's commitment to Christ is vitally important if one is to engage himself/herself in effective team ministry. A further look at this foundation of team ministry reveals that Jesus set the example for team ministry. He multiplied Himself by recruiting, training, and motivating various teams of His followers. Today, congregations adopt the same principle in building teams of deacons, church councils, Sunday School teaching staff, and professional ministry staffs.<sup>47</sup>

Christ's call to discipleship is one in which He invites everyone who will accept this personal responsibility of self-denial and commitment to carry forth the principles of His word. Harold Carter, writing on discipleship in the context of the local church states:

The word, disciple, . . . means that a person who willingly and sacrificially accepts responsibility for knowing and obeying the commandments of Jesus Christ. It refers to the one who puts his work into action. Along with this attitude must be a willingness to serve, coupled with an attitude of loyalty to one's church and one's superiors. Churches do not grow automatically. They grow because they sell their souls to Jesus Christ, and with the witness of their faith in planned and spontaneous encounters with others!<sup>48</sup>

The focus of this program is the implementation of these theological bases of team ministry and team leadership into the leadership training program of the Tabernacle Baptist Church.

**CHAPTER V**  
**OPERATIONAL PERSPECTIVES OF TEAM MINISTRY**  
**LITERATURE REVIEW**

Numerous books and articles have been written on "leadership", "team ministry", and related areas. Both religious institutions and secular corporations have realized over the years the imperativeness of team work for effectiveness and success. However, few resources have been written specifically on the concept of team ministry from the African-American perspective with the local African-American Church in mind. Most of the literature reviewed has been written from Eurocentric perspectives and primarily for the Southern Baptist Church. Although the material can be used in the African-American Church, my concern is that there isn't a great deal written specifically on team ministry from the African-American perspective.

I do not by any means discredit the numerous outstanding African-American scholastic works of great black authors, nor do I discredit the continuous outstanding contributions of great publishing companies such as the National Baptist Publishing Board, Urban Ministries, and many others. In fact, there are many outstanding writers like Sid Smith and Emmanuel L. McCall, who work as specialists in African-American Church studies for the Southern Baptist Convention. All of these are to be commended and admired. However, most of the perspectives written on leadership seem to focus primarily on either pastoral ministries or individual leadership. This project focuses specifically on team ministry and training for the laity from a black perspective. In order to arrive at this desired goal, we must however look at team ministry and team leadership from all perspectives. The subsequent sections will seek to give better clarity to the concept of team ministry in order to gain a broader understanding for our contemporary study and application.

## **TOWARD AN UNDERSTANDING OF TEAMING TOGETHER**

### **Teamwork - An Imperative For Success**

In our athletically oriented society, the concept of "team" is usually synonymous with athletics. Team sports afford men and women familiar experiences in friendship and partnership. Team sports such as basketball, baseball, football, and other team-related sports help us to readily identify with the concepts of unity and togetherness. As a lifelong athlete, I am well acquainted with the game of basketball. This game is primarily a team sport.

The philosophy of the game is to play as a team. Working together individually and collectively forms the key dynamics of the game. Without it, no team can be successful or effective. Now that I have become a pastor and a leader in the local church, I have adopted the same philosophy that I used as an athlete for my model of pastoral ministry. I see the church as a team of members working together for the good of the whole body. In his book Developing a Vision for Ministry for the 21st Century, Aubrey Malphurs states:

"the concept of team is not new to any student of the scriptures who knows that the New Testament Ministry is team ministry. The principle is well illustrated both in the ministries of the Savior and the Apostle Paul. It should be kept in mind that their teams were largely responsible for initiating the spread of Christianity around the world, and twenty centuries later, our faith in Christ can be traced".<sup>49</sup>



### **A Theoretical Understanding of Team Ministry**

The concepts of "team ministry" has been used interchangeably with "shared ministry" and "partnership". A brief discussion of each view is helpful as one works toward a biblical, theological, and practical understanding of team ministry and how this concept can be used in the local African-American Baptist Church. Each of the following concepts gives a different perspective on team ministry for the local church.

#### **TEAM Ministry**

Elmer Towns and the Church Growth Institute of Lynchburg, Virginia have comprised an excellent resource program known as **"TEAM Ministry."** According to their philosophy, (1) TEAM Ministry is based on using people where they are usable. As such, it encourages everyone to use their own God-given gifts, thereby maximizing their greatest strength while minimizing their weaknesses. (2) The program seeks to equip Christians to work together as a team through the local church. (3) The TEAM philosophy also strongly advocates the use of spiritual gifts in the church as an effective ministering tool. (4) This philosophy further believes that God has given members of the church spiritual gifts thereby equipping and calling them to perform the function of that gift. Therefore, the church becomes most effective and efficient when leaders utilize laity in their proper roles to do the work of the ministry.<sup>50</sup>

#### **Shared Ministry**

A second perspective of team ministry in the local church is discussed by Robert Dale. Dale is a premier writer and Director of the Creative Church Leadership Development for the Virginia Baptist General Board in Richmond. In one of his several books, **Sharing Ministry With Volunteers**, he argues that shared ministry is motivated by the love of God, modeled by the example of

Christ, and lived out daily by Christians in the world.<sup>51</sup> Dale also identifies four key principles to "shared ministry" in the local church. Accordingly, these principles are biblically based and grounded in the faith of the Baptist Church.

- a. Shared ministry in the local church is biblical. The Bible believes in the local church.
- b. Shared ministry in Baptist Churches is historically supported. Although each local congregation is independent in Baptist life, we have, in fact, shared resources and responsibilities throughout our history here in America.
- c. Shared ministry for the Baptist is theologically correct. We stand in the mainstream of the Reformation tradition of emphasizing the priesthood of all believers.
- d. Shared ministry in congregations is practical. At the level of the local church's effectiveness, there is no such thing as unshared ministry. A congregation is an independent team. Each church finds members linked in reciprocal, cooperative fashion in order to carry out its ministry effectively.<sup>52</sup>

### **Partnership**

A third concept of team ministry is "partnership". Numerous authors also advocate this view as a theoretical and theological basis of ministry in the local church. Again according to Dale, "partnership" in the church models a "we-with" relationship. "We" reminds us that mutuality and community call for plural pronouns like our, us, and we. "With" is the preposition meaning "along side of", "in the company of", "as an associate of", "by means of", or "in the keeping of or care of". Both "We" and "with", are relational words. In this case, "we" are in partnership "with" God.<sup>53</sup>

Our partnership with God through Christ helps us to understand who we are as children of God individually and collectively. We are children of God by

our personal faith relationship with Jesus Christ. One of the most neglected aspects of our Christian faith is our lack of commitment to share our faith with others in the world. When we fail to share our faith, our joy, our peace, our hope, and our Savior with lost humanity, then we are not fulfilling our obligation to God. Every born-again believer is under a divine mandate to be a witness for Christ. We must not only share our faith stories in the "church house", we must also spread the "Good News" of God's grace to the "world's house". This is the mission and the mandate for those who are committed to ministry in the local church. The Apostle Paul confirms our responsibility to God in 2 Corinthians 5:18-20. Paul writes:

All this is from God, who reconciled us to Himself through Christ and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God was making His appeal through us...<sup>54</sup>

This is one of many passages that reminds us of our partnership in ministry. Every believer must understand that he/she is not called to discipleship for the mere purpose of name affiliation. We are called to be partners in sharing with all humanity the joys of God's salvation and redemption. The church as a whole must take seriously the shared responsibility of ministry.

### **Team Building**

In seeking a definition of team building, Dale argues that "team building" is turning diversity toward unity. He further makes reference that there is always a need for team building any time two or more persons depend on each other and work together. Dale contends that team building involves arriving at common goals, mutual respect, togetherness, interdependency, team work, high morale,

support, and encouragement. In short, these are key ingredients to team building.<sup>55</sup>

John R. Chandler also writes on team work in "Training for Ministry". He discusses the importance of "team work". He argues that team work depends on understanding three key processes used by a staff to make plans, solve problems, and complete their work.

- 1) One process results in modifying and balancing personal strengths and goals.
- 2) The second process results in changes and adoptions in the church.
- 3) The third process results in evaluation progress and accepting accountability for methods and goals.

The three processes are different dimensions of church staffs working together. All are essential. The key issue for the church is unity of leadership.<sup>56</sup>

## CULTURAL THEOLOGICAL PERSPECTIVES

There isn't a great deal written specifically on the concept of team ministry from the African-American perspective with the African-American Baptist Church in mind. If we are to sufficiently develop a theological understanding of team ministry for the African-American Baptist Church, we can draw from our rich heritage in the process. The concepts of teaming, working, struggling, and fighting are an intrinsic part of who we are individually and collectively. In other words, our identity of who "I am" is understood only in light of who "we are".

As African-Americans, a great deal of our theological world view is inherently linked to our African ancestry.

In his book, African Religions and Philosophy, John Mbiti highlights the African traditional religious understanding of life as it relates to the individual, his community, and his cultural theological world view:

"Because traditional religions permeate all departments of life, there is no formal distinction between the sacred and the secular, between the religious and non-religious, between the spiritual and material area of life. Where the African is there is his religion."<sup>57</sup>

Mbiti further writes, "traditional religions are not primarily for the individual but for his community of which he is a part. To be human is to belong to the whole community, and to do so involves participating in the beliefs, ceremonies, rituals and festivals of that community. A person cannot detach himself from the religion of his group, for to do so is to be severed from his roots, his foundation, his context of security, his kinship and the entire group of those who make him aware of his own existence. "To be without one of these corporate elements of life is to be without the whole picture."<sup>58</sup>

A second cultural theological focus that Mbiti addresses is the traditional cultural solidarity of African life. Accordingly, this solidarity has been

threatened by rapid new changes in the African society.<sup>59</sup> "The traditional solidarity in which the individual says "I am because we are, and since we are, therefore I am" is constantly being undermined and in some respects destroyed."<sup>60</sup> This traditional solidarity as articulated by Mbiti is an intricate part of the African cultural theological world view. It is also one that has been transmitted to African-Americans from our African ancestral heritage.

The kind of solidarity discussed by Mbiti is very much needed in the African-American community and the Baptist church as well. I see this solidarity as being the very core of team leadership in the local church. In fact, this is the focus of what team ministry entails. As leaders in ministry, we would do well to adopt this theological understanding as a basis for church ministry. The concept of "I am because we are, and since we are, therefore I am" can further enhance the solidarity of leaders and followers in the local African-American Baptist Church. Although there is not a great deal written from African-American perspectives on team ministry or partnerships, there is a great deal of applicability in this African theological perspective that we can use in our contemporary focus. The focus of solidarity is certainly a building block that can and should be emphasized in the local African-American Baptist Church. This concept helps to reinforce both individual and collective identities. It gives us a sense of "who I am because of who we are".

In his recent provocative book, Dark Symbols, Obscure Signs, Riggins Earl makes further reference to how we as African-Americans can draw from our rich heritage as we seek to gain a better theological understanding of ourselves, God, and the community. Earl identifies what he refers to as the four "ideal types" of the self that evolved out of the African-American theology and ethics. These ideal types have been used theoretically to illustrate broad historical aspects of the slave experience. According to Earl, "these ideal types have

evolved out of an analysis of the religio-moral language of the slave community. They clarify African-American's understanding of the self, God, and community".<sup>61</sup>

The four "ideal types" that Earl identifies are: the soul narrative self; the rational narrative self; the playful self; and the dialogical self. Although each of these perspectives identified by Earl are highly important, only one will be discussed, the soul or conversion narrative.

Earl notes:

Conversion... has been viewed as foundationally critical for the task of African-American theological and ethical reflection for several reasons. African-American enslavement and Christian conversion were seen by many slave masters as complementary of one another. Conversion as a concept adequately characterizes the moral phase of the narrative of the African-American self from slavery to the present. Conversion describes the theological and moral aspects of African-American experience that cannot be adequately described by the sociological term "assimilation."<sup>62</sup>

Within this understanding of the conversion narrative, Earl also points out the convert's understanding of the Christian community as "God's Social Body".<sup>63</sup> This is of significance for this study of team ministry because of the inclusive implications within the slaves' understanding of themselves in relationship to one another.

All converts to Jesus, who had been slain in the spirit, were considered members of God's social body. Having ascribed godly status, members were expected to bear in their bodies the marks of the crucified Lord. Slaves used such somatic metaphors as the heart

and ears to characterize their duties as God's social body. These symbols must have been as vectors of meaning that have profound implications for the constructive task of African-American theology and ethics. As a social body of God, slaves were expected to carry out God's priestly and prophetic mission in the world.<sup>64</sup>

Earl also identifies two somatic metaphors that describe how those who were a part of God's Social Body perceive themselves. (1) The community as God's heart. (2) The community as God's ears.

The community as God's heart. Collectively and individually converted slaves desired that their hearts become the seat of God's rule. Desires of this ultimate state of moral fulfillment made up the community as God's social body. Such an ethical confession capsulized the converted community's core belief of what it meant to be both "in God" and "for God". It dramatized the tension between what John Lovell calls "being and behaving like a Christian".<sup>65</sup>

The community as God's ears. Hearing God speak was perceived by the community as a corporal responsibility. Although spoken of as personal, the experience of hearing God's call could not take place totally apart from the community of believers. This was due primarily to the fact that the community nurtured in the individual some idea of what it meant to hear God speak, and celebrated the individual who confessed to having heard God's voice. Believers believed that God often spoke loud enough via the thunder for all in the human community to hear, if they would. As God's ears, the community was responsible for hearing God speak in the voice of



one another. Hearers were to be God's hosts in the community of believers. This meant that hearers were ethically bound to ask, "Lord what is my duty to the human other?" Also, the hearer always asks "What is God saying and doing in the human other who speaks to me?" The hearer was expected, as well to ask: "What is my response to what is going on in what I hear?"<sup>66</sup>

If one looks analytically at the two somatic metaphors, one discovers that these metaphors are also intricate parts of the apostle Paul's theological perspectives of the church as the Body of Christ (Rom. 12:4-8; I Cor. 12:12-25; Eph. 4:11-13). This confirms for us that even during the conversion experience of the slave community, there was a clear understanding of their relationship to one another as members of the "Body of Christ". This could only help to confirm for them their understanding of unity and solidarity that had been passed on from their past. They clearly understood both socially and theologically the imperativeness of togetherness. Earl's concluding focus is that, theology takes whatever shape the black masses intend. Theology systematizes their reflection and practice of faith in God (and Jesus Christ for Black Christians). From black religion, one can decipher doctrinal questions and, in turn, provide the black community with more clarity of faith in the holistic struggle for cultural and political liberation.<sup>67</sup>

In Fairwell to Innocence, Allen Boesak identifies three major terms which articulate the black experience in Africa, North America, and other Third World countries. Boesak describes his efforts as, "an attempt to interpret honestly and authentically a black experience within the complexity of the meaning of blackness in South Africa."<sup>68</sup> It is also to respond to the theological articulations of brothers and sisters in North America, Asia, Latin America, and the rest of Africa. The three key terms that Boesak addresses are, "Black Consciousness",

"Black Power", and "Black Theology". He briefly defines each term while discussing how each is interrelated in articulating the black experience and their struggle for liberation.<sup>69</sup>

The first term discussed in his focus is "Black Consciousness". Black Consciousness may be described as the awareness of black people that their humanity is constituted by their blackness. It means that black people are no longer ashamed that they are black, that they have a black history and a black culture distinct from the history and culture of white people. It means that blacks are determined to be judged no longer by, and adhere no longer to whites' values. It is an attitude, a way of life.<sup>70</sup>

The second term is "Black Power". Black Power is a clear critique of a force for fundamental change in systems and patterns in society which oppress or which give rise to the oppression of black people.<sup>71</sup>

The third term is "Black Theology". Black Theology is the theological reflection of black Christians on the situation in which they live and on their struggle for liberation. Black Theology, emerging within the context of the theology of liberation, also denotes a fundamentally different approach to Christian theology, a new way of looking at the world we live in, at the responsibility of the church in the world. Black Theology signifies an irreversible reordering of the ecumenical agenda.<sup>72</sup>

Each of these terms describes the continued task of black people around the world in their plight for liberation in an oppressive society. The cultural and theological ties that bind both Africans and African-Americans in our common struggle. However, it is through the gospel of Christ that we all affirm our liberation and unity. As Boesak argues:

"Theologically speaking, blacks must take this responsibility and formulate in their own words their belief in God. They can no longer

hide behind the theological formulas created by someone else in the search for theological and human authenticity within its own situation. Black Theology does not stand alone. It is but one expression of this search going on within many different contexts. Across the world oppressed and hopeful people share the same faith in the one Lord, one Baptism, and one God. Who is Father of all, over, and within all (Eph. 4:5,6)."<sup>73</sup>

In assessing Boesak's work, one can see how we as African-Americans historically and theologically share the same struggle with blacks in Africa and other areas. The cultural theological implication is that since we all share the same faith, and the same struggle, then we must share in the quest for liberation in this liberating faith in the gospel of Christ.

In forming some conclusions from the three works, I can affirm that my understanding of the cultural dimensions of African and African-American theological perspectives has been broadened. I think we as African-Americans can draw from the wealth of our ancestral past in developing a better understanding of group relationships for our times. Relationships are important in team ministry. The "self awareness" of an individual to his or her group will greatly impact his or her sense of belonging. The individual will feel a sense of belonging and ownership. This is inherent in African cultural theological understanding. This should also be an inseparable part of the African-American church and community.

## **PART THREE**

### **CHAPTER VI**

#### **AN EMPIRICAL STUDY OF THE MINISTRY SETTING**

##### **The City of Gastonia in Profile**

The ministry setting for this project is the Tabernacle Baptist Church located at 519 West 19th Avenue, Gastonia, North Carolina. Founded in 1880, Gastonia is the leading city in Gaston County and one of the oldest textile cities in the Southeast. The county was incorporated in 1877 by the state of North Carolina.<sup>74</sup> Gastonia is located twenty miles southwest of Charlotte and about twenty-five miles northeast of the South Carolina/North Carolina state line.

The city of Gastonia and Gaston County are steadily growing annually. According to a April 1990 census report, an estimated 175,093 people live in Gaston County. An estimated 54,732 people live within the city limits of Gastonia.<sup>75</sup>

The vicinity of the Tabernacle Baptist Church is about 50 yards off Highway 321 South, which runs into South Carolina about ten miles south of the church. The vicinity is a very busy business district. The present building was formerly built by a white congregation, the Victory Baptist Church. The Victory Baptist Church sold the building and property to Tabernacle in 1978.

##### **A Historical Profile of Tabernacle Baptist Church**

Tabernacle Baptist Church came into existence between the years 1924-1926, following a split with the Saint Paul Baptist Church, located at 418 N. Oakland Street in Gastonia. Saint Paul is one of the oldest Black churches in the state.

According to Tabernacle's history, under the leadership of the late Rev. E.

W. Burke, the new congregation first met in what was the Queen's Hall on Bradley Street for approximately one year. After much prayer and hard work, they purchased a building and property at 1107 North York Street. On the third Sunday in July, 1936, they marched from Queen's Hall to the namely Tabernacle Baptist Church at 1107 North York Street. Approximately 100 members were in the march. After settling in their new church home, the congregation elected Rev. Burke as pastor. Rev. Burke served as pastor until his death in 1940. From 1940 to 1990, the church had only 5 other pastors. These were respectively, Rev. Henry Gray (one year), Rev. P. B. Barnette (26 years), Rev. J. T. Scott (10 years), and Rev. V. M. Worthy (11 years).<sup>76</sup>

All of the pastors served faithfully during their tenure. Each one added new growth, new vision and a new organizational structure to the church. Each passed the baton to the other as the work of the church continued. I was elected as the sixth pastor in January, 1991. My wife and I moved to Gastonia in February from a previous 7-1/2 years pastorate in Toccoa, Georgia.

Tabernacle is considered one of the leading African-American churches in Gaston County. The church is a member of the Gaston County Missionary Baptist Association under the leadership of Dr. Eric White, Moderator. Tabernacle is one of approximately twenty-eight Black Baptist churches in the Association. According to a recent updated church membership roll, Tabernacle has over 550 active members. Our average weekly attendance ranges from 285 to 325 per Sunday. As in any textile area, our weekly attendance varies because of the variation in many of the parishioners' work schedules.

### **Organizational Structure**

The organizational structure at Tabernacle follows the same model of most traditional Baptist churches. We believe that Christ Jesus is the supreme head of

Christ in the local parish. He is also the chief administrative officer of the church. The leadership format of the church falls under several departmental headings including Christian Education, Sunday School, Music, Ushers ,and Missionaries.

### **Theological Stance and Commitment**

Theologically, Tabernacle is committed to the doctrine of Christ and the principles of the New Testament faith. The focus at Tabernacle is to provide regular opportunities for public worship and the teaching and preaching of the Gospel of our Lord and Savior, Jesus Christ. Additionally, Tabernacle undertakes to sustain the ordinances, doctrines, and disciplines set forth in the New Testament; to nurture the members through a program of Christian education and training, and to channel its offering to the support of the objectives of the Kingdom of God.

### **MISSION STATEMENT**

Tabernacle Baptist Church is a committed body of regenerated members working harmoniously by the power of the Holy Spirit in love for the cause of Christ, spreading of the gospel to all humanity through preaching, teaching, training, reaching out, and serving throughout the church community and Gaston County; as a body of Christ utilizing our spiritual gifts for equipping saints for the work of ministry, for the edifying of the body of Christ to the glory of God.

**CHAPTER VII**  
**TEAM LEADERSHIP DEVELOPMENT AND TRAINING**  
**AT TABERNACLE BAPTIST**

**Planning and Development**

In planning for the development and implementation of this ministry training program, I asked several key leaders of the church to serve as a reflection team with me in this endeavor. This reflection team is called the "Tabernacle Baptist Church Dream Team". This team is comprised of eight members of the church's planning committee as well as three appointed persons whom I felt would be very helpful in identifying some of the essential leadership needs of the church. Once the specific needs were identified, then the subjects for the classes were drawn up to address the needs from a biblical, theological, and practical perspective. It is imperative to identify the specific needs before proceeding with the focus areas of the classes. I felt that it was also crucial to include a core group of leaders to assist me in identifying the needs. This served to broaden my perspective. Since the focus was teaming for ministry, this also allowed them to participate in the reflection and projection process.

The "Dream Team" members represent all the leadership ministries of the church, including major departments and some auxiliary presidents. These include the following persons:

1. Director of Christian Education - Mrs. Elfreida Brooks. Mrs. Brooks is a life long member whose parents were some of the founding leaders of Tabernacle Church.
2. Music Department - Mrs. Mamie Chisholm
3. Usher Department - Mr. Andrew Blair (appointee)
4. Missionary Department - Mrs. Sarah Powell
5. Young Adult Missionary - Miss Joyce Hoyle
6. Youth Missionary Department Advisor - Mrs. Patrica Smith
7. Church Secretary and Children's Education Director - Mrs. Dorothy Guthrie
8. Pastor's Aide - Mrs. Jacquelyn Smith
9. Sunday School Superintendent and Chairman of Trustee Board - Mr. Ben Williams

10. Chairman of the Deacon Board and Assistant Bible Study Instructor - Mr. Frank McClure (appointee)
11. Brotherhood - Mr. Hugh Grant (appointee)

Each of the "Dream Team Members" represents various educational and socio-economic backgrounds. Each of them also represents the nucleus of committed members of the church family.

In June of 1993, I issued a memo to each of these members with a statement of purpose and my educational pursuit. I also shared with them my vision for this Team Ministry project. I asked them to join me for a special meeting on June 15, 1993, at 6:00 p.m. At this meeting, I gave them further details about my interest and purpose. I asked them to come to the meeting prepared to discuss and give insight on three questions. Those questions were as follows:

1. As a department or auxiliary leader, what specific area of leadership training will be most beneficial in order to become more effective in team ministry?
2. What are some possible subjects that could be taught at this particular training session to promote the concept of team ministry?
3. What is one particular goal that you would like to see us accomplish as a team of co-laborers in Christ?

All of the responses to the questions varied slightly, but there was consensus on most responses to the questions raised. The responses to the questions will serve as the basis for the class lessons of the training program. The following list represents the responses that the "Dream Team" members submitted:



### **Question #1**

1. Understanding roles in the church
2. Unity in the church and working together
3. Show the theory of group focus vs. individual focus
4. Successful team building
5. Cooperation with leaders
6. Sacrifice - The cost of teamwork and discipleship
7. Greater commitment

### **Question #2**

1. Team player and teamwork
2. Movement from tier-style to flat-style team
3. Outreach Ministry, Evangelism, Mission
4. Consensus building, Trust
5. Commitment
6. Cooperation
7. Conflict-Management

### **Question #3**

1. Establish a wholehearted team force that works together
2. Establish other church ministry programs
3. A greater sensitivity to one another
4. Learn to work better as leaders
5. Establish an Evangelism team
6. To get more church members involved in the overall leadership of the church
7. To become more effective leaders, teachers, followers
8. To develop better lines of communication among leadership staff

As a result of the meeting, I was able to get a commitment from each team member to work with me on the execution and completion of this ministry project.

I asked them to reflect with me in light of their interaction with various groups.

My question to them was, "What are some of the leadership needs of the church"?

Second, I invited them to identify some of the problems within their group that need more attention relative to leadership training. We developed a working definition for team ministry for our church.

Finally, we agreed to ask all auxiliaries and organizations of the church to submit a mission statement for their particular group. They were also asked to list some specific goals for the upcoming year that can help the overall betterment of the church.

## IMPLEMENTATION AND EXECUTION

The leadership training methods utilized to accomplish the goals and objectives set forth in this project were designed to follow a seminar style format. This seminar included teaching by lecture and discussion as adopted styles from the models of Jesus and Paul. Since the ministry setting takes place at Tabernacle, as pastor, I serve as the facilitator and "equipper" of the training course. The lesson plans for each session including the lesson objectives were specified on a syllabus designed for each class session. Topics for the sessions were developed from the discussion answers shared by the "Dream Team" regarding specific leadership needs of the church.

The training course took place in the adult assembly room of the church, which seats about 75 people. The course was scheduled for a six week time period from Sept 22 to Oct. 27 with 7 sessions. Each session focused on various principles of team ministry. The classes took the place of our weekly mid-week bible study usually held on Wednesday evening at 6:30 p.m. As mentioned earlier, one of the seven sessions was held on Sunday evening during our monthly Church Training which is held at 5:00 p.m. on the first Sunday of every month.

In late August, I announced in the church bulletin that a special meeting would be held during our September Church Training meeting. This meeting was held on September 5, 1993. I asked all church leaders to plan to be present at this special meeting. At this meeting I shared with them some of the concerns that were discussed by the Dream Team. I also shared with them my concern for leadership training in our church and the focus of the program that would be instituted on September 22. An attendance roll was taken at this meeting. There were a total of sixty (60) members present. The next section gives a brief review of the seven session training experiences.

### **"FAST TRACK" SCHEDULE - 7 SESSIONS**

Session I Subject:	Wednesday, September 22, 1993, 6:30 - 7:30 p.m. A Biblical foundation of Team Leadership (Resources & Material to be used are listed in Appendix)
Session II Subject:	Wednesday, September 29, 6:30 - 7:30 p.m. Team Leadership Styles
Session III Subject: Sermon:	Sunday, October 3, 5:00 - 6:00 p.m. Leaders as Co-Laborers Together in the Church Ministry Hour of Power 6:00 p.m.
Session IV Subject:	Wednesday, October 6, 6:30 - 7:30 p.m. Spiritual Gifts: Resources for Equipping for Ministry
Session V Subject:	Wednesday, October 13, 6:30 - 7:30 p.m. Motivating for Leadership
Session VI Subject:	Wednesday, October 20, 6:30 - 7:30 p.m. Handling Conflict Among Church Team Members
Session VIII Subject:	Wednesday, October 27, 6:30 - 7:30 p.m. Planning for Action - Team Evangelism

\* A Full description and outline of these sessions are contained in the appendix A-G.

#### **A. SESSION I**

The first session began as scheduled on Wednesday, September 22, at 6:30 p.m. The subject of this session was "A Biblical and Theological Introduction to Team Ministry." The focus of this lesson was to introduce church leaders to a biblical and theological understanding of the concept of team ministry in the local church. In this lesson we also explored several perspectives of team ministry. Examining from several biblical models and passages, the lesson explored how these biblical models can be applicable to the contemporary Baptist church.

As we explored several biblical and theological models for our understanding of team ministry, we also discussed several doctrinal principles

relevant to the Baptist Faith. The three principles discussed were: "The priesthood of all believers," "The Church as the Body of Christ," and "Christian discipleship." The focus of this part of the session was to convey to the church leaders that our Baptist faith is undergirded by these theological principals. The goal was to help the leaders to fully understand their individual and collective roles in the church as a "priest," a member of "the Body of Christ," and the importance of their personal commitment to Christian discipleship. An attendance sheet was circulated at the session to keep a record of the participants present. There were 50 participants present. An oral discussion and review revealed that the information presented was received and understood by all participants.

#### **B. SESSION II**

The second session was held on Wednesday, September 29, at 6:30 p.m. The subject of this session was "Team Leadership Styles". The focus of this session was to introduce the leaders to various styles of individuals and church leaders. Drawing from several contemporary Christian scholars, the aim was to help each leader to identify his or her particular leadership style. The lesson emphasized the importance of identifying our individual style for effective ministry. Another focus of this lesson included identifying teams that work, building the team, and guidelines for partnership. There were a total of 53 present.

#### **C. SESSION III**

The third session was held on Sunday, October 3, at 5:00 p.m. The subject of this lesson was "Leaders as Co-Laborers Together Church Ministry." The lesson focus was to help leaders understand their role as co-laborers on the leadership team. The emphasis was to convey to the members that we are all interdependent on each other for team effectiveness. In order to strengthen the

focus of teaming together, much attention was given to several perspectives of team work. We drew from the works of Elmor Towns in TEAM Ministry. We also drew heavily from the works of Robert Dale and other advocates of the team approach to ministry in the local church. Dale's emphasis on "Shared Ministry" and "Partnership in Ministry", proved very helpful in clarifying the imperativeness of "team work" for effective ministry. Each of the advocates of the team perspective used the New Testament teachings of Christ and Paul to affirm that "team ministry," is biblically based and theologically sound. We also identified what is an effective leader. We looked at the teachings of Christ and the Apostle Paul which provide key principles for working together.

Attendance was low for this session. There were only 36 present.

#### **D. SESSION IV**

Session IV was held on Wednesday, October 6, at 6:30 p.m. The subject of this lesson was "Spiritual Gifts: A Resource for Equipping in Team Ministry". The focus of this lesson was to explore the biblical understanding of how spiritual gifts serve as enabling tools for effective team ministry. Leaders were also challenged to seek to identify their own spiritual gifts using a Personal Inventory Check list designed by Kenneth Kinghorn. The aim was to make leaders aware that spiritual gifts are an inseparable part of the life and ministry of the local church. This session also reviewed the biblical basis for the role of the Holy Spirit as a primary resource for empowerment. There were 35 present at this session.

#### **E. SESSION V**

Session five was held on Wednesday, October 13, at 6:30 p.m. The subject for this lesson was "Motivating for Leadership". The focus of this lesson was to discuss the importance of motivation in team ministry. During the course of our

spiritual journey we all need to be motivated in our work for Christ. It is important for leaders to know the various sources of motivation. Motivation comes from others as well as ourselves. This study challenged the participants to look at several scriptural passages that remind us of the importance of encouraging one another in the Christian work. The Pauline Letters served as one of the major resources of motivation as Paul points us back to Christ and the message of the Gospel. There were 35 present at this session.

#### F. SESSION VI

Session six was held on Wednesday, October 20 at 6:30 p.m. The subject of this lesson was "Handling Conflict Among Team Members". The focus of this lesson was to highlight several kinds of conflicts that can arise within the church, group or auxiliary. In identifying these conflicts and causes, the challenge then is to seek practical ways of resolving conflict. Whenever a group of people work together, some conflict is inevitable. The lesson drew heavily from Kenneth C. Haugk's book, Antagonists In the Church. Haugk identifies at least twenty warnings signs of an antagonist. These signs are beneficial as we work together in the work of the church. Haugk confirmed that one of the major causes of conflict in the church is caused by antagonists.

Haugk also referenced several preventive measures that can be used to create an anti-antagonist environment. These measures suggested that church leaders follow the established policies and procedures of the church. Other measures discussed were, establish and use clear channels of communication, job descriptions, a broad base of responsibility, functional disciplinary measures, and a united front. The united front means maintaining mutual respect and support of others in their roles. Each of the preventive measures referenced proved very helpful in highlighting the necessity of collective commitment to

Christ and to one another in order to extinguish any disharmony among the body of Christ. Through our commitment we reaffirm our solidarity and interdependence.

#### G. SESSION VII

The final session was held on Wednesday, October 27 at 6:30 p.m.. The subject of this session was "Planning for Action - Team Evangelism." The primary focus was to equip the church leaders for evangelism and outreach.

"Team Evangelism" is our collective commitment to "The Great Commission" that Christ mandates for the church. (Matthew 28:19-20). This mandate is also a biblical call to Christian discipleship. The focus of this session was to place emphasis on the imperativeness of sharing our faith experiences with others. This sharing process means taking the gospel to those beyond the church.

Although every Christian believer has his or her individual faith story, collectively we share one common story and that is the story of Jesus Christ. It is this faith story that unite us as "the body of Christ." As the Apostle Paul affirms, "there is one body, and one Spirit, just as you are called in one hope of your calling; one Lord, one faith, and one baptism." (Ephesians 4: 4-5). <sup>Stent 4</sup> <sub>New P.M.</sub> At the close of this lesson, I allowed time for reflection, review, and evaluation. The evaluation process is discussed in the next section of this dissertation.

Attendance for each of the sessions varied and even dwindled throughout the program. It is important to note that one prevailing problem that exists in all textile cities and towns is that there is always a variation in church attendance. This is due primarily to the fact that many people work "swing shifts". This is a scheduling process by which the workers work on rotating shifts on any given week. For instance, there are many people who work seven days and then are off three days. Another example is to work fourteen days and then have off five days. The variation in these schedules creates problems of consistency among

parishioners on any given week. ✓ *Newberry* Another point that needs to be made is that a large percentage of people in textile towns have second jobs. The terminology that is used to refer to these evening or second jobs is a "side job". This is a job that supplements their livelihood. These two reasons alone make it difficult to effectively implement an extended program such as the one instituted at Tabernacle. This truth was made obvious in the fluctuating attendance throughout the program. The church finds itself somewhat in competition with job schedules and many other functions that often take priority over church related functions. A suggestion for future projects would be to conduct them in a less extended time frame.



## **EVALUATION OF TRAINING PROGRAM FOR EFFECTIVENESS**

Evaluation is an essential process for helping us reach our goals and objectives. The process of evaluating a program is not always an easy task. The evaluation process used is three-fold. The first process is to describe their experiences orally. The second process is the administration of a questionnaire. This questionnaire is designed to correlate with the material covered in the training sessions. The final evaluation is reflections of the applicability of this model for future use in equipping the laity.

## **ORAL RESPONSES**

On Wednesday, October 27, the final class session, the participants were asked to share their personal critical assessment of the course. The responses were all constructive, positive and encouraging. Several of the participants expressed which classes and subjects were most helpful to them. Many of the participants shared that the first class really gave them a foundation on which to work. The goal of the first class was to introduce the church leaders to a biblical, theological, and practical understanding of team ministry. There were at least one or more comments made in reference to each class. All of the responses and expressions given concurred that the program was very timely and a blessing to our church. There were also several comments made that the whole church should have been in the learning sessions. The overall consensus of the participants was, "now the responsibility to put these principles into practice is up to us."

## QUESTIONNAIRE

The questionnaire that was administered served as a primary measuring tool for the evaluation of the overall teaching and learning experience. The purpose of the questionnaire was also three-fold: 1) To determine whether or not the previously set objectives were achieved. 2) As a measuring instrument to the knowledge gained. 3) As an evaluation assessment of the classes and of the leader/ facilitator.

The questionnaire is comprised of 25 questions. These were taken from the material covered in the sessions. The questions were designed to challenge the participants to recall significant information as well as to articulate their learning experience in the program. At the end of lesson seven (7), a copy of the questions was distributed to all participants. Their responses were collated and recorded below.

1. Was the material presented helpful in giving you a clear biblical, theological understanding of team ministry in the local African-American Baptist Church?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_

**Response:** All the participants marked Yes.

2. Were the goals and objectives clearly defined from the onset of the course?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_

**Response:** All participants answered Yes.

3. What are the three perspectives of team ministry discussed in the training course?  
a. \_\_\_\_\_ b. \_\_\_\_\_ c. \_\_\_\_\_

**Response:** 70% of the participants answered correctly.

4. Was the content of the material clear and comprehensible for all church leaders?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_

**Response:** All participants answered Yes.

5. Did you view the ministry of the church as that of a "team ministry" prior to this training course?  
**Response:** There were 7 who said No. There was one who marked Yes and No. The rest answered Yes.
6. Have you ever associated the leadership of Moses and Nehemiah as that of team ministry in the Old Testament? Yes \_\_\_\_\_ No \_\_\_\_\_  
**Response:** The responses were split 50% - 50%.
7. How can the leadership models of Moses and Nehemiah help us as church leaders today?  
**Response:** The responses varied. However, there was a consensus that we must strive to work harmoniously. We must also trust God for our guidance individually and collectively.
8. Do you view this church as a team?  
**Response:** There were 18 who responded Yes. There were 8 No's. There were 3 who said sometimes.
9. Do you feel that you are a team member of your particular auxiliary or organization in the church?  
**Response:** There were 27 who responded Yes. Only 1 answered No.
10. Does your pastor help to foster teamwork in your church?  
**Response:** All responses were Yes.
11. Does your pastor or group leader make every one feel that he/she is an intricate part of the church's team?  
**Response:** All the responses were Yes.
12. How would you interpret your role as a member of the church leadership team? a. active player b. cheerleader (encourager) c. bench warmer  
**Response:** 17 responded a. 11 answered b. 1 none response.
13. Have you identified your stronger spiritual gifts? and what spiritual gifts do you bring to this church?  
**Response:** a) 22 responded Yes. 2 answered No. 3 none responses.  
b) The list of gifts varied. Some of the ones identified were, teacher, helping, sharing with others and encouragement.
14. Are you exercising your spiritual gifts to the best of your ability to the glory of God?  
Yes \_\_\_\_\_ No \_\_\_\_\_  
**Response:** 22 responded Yes. 5 answered No. 2 none responses.
15. Were you able to identify and affirm your particular leadership style?  
Yes \_\_\_\_\_ No \_\_\_\_\_  
**Response:** 23 responded Yes. 2 answered No. 4 none responses.

16. Had you ever thought of people who were difficult to work with as antagonists in the church?  
 Yes \_\_\_\_\_ No \_\_\_\_\_  
 Response: 16 responded Yes. 10 answered No. 3 none responses.
17. Do you feel that you can manage conflicts better than when you started in this course?  
 Yes \_\_\_\_\_ No \_\_\_\_\_  
 Response: 25 responded Yes. 2 answered No. 2 none responses.
18. Do you have problems working with people in your group, auxiliary or department?  
 Yes \_\_\_\_\_ No \_\_\_\_\_  
 Response: 8 responded Yes. 16 answered No. 5 none responses.
19. Do you think that evangelism should be a major concern for the Black Baptist Church?  
 Yes \_\_\_\_\_ No \_\_\_\_\_  
 Response: 27 responded Yes. 1 answered No. 1 none responses.
20. Are you more committed to and motivated to outreach and evangelism?  
 Yes \_\_\_\_\_ No \_\_\_\_\_  
 Response: 25 responded Yes. 2 answered No. 2 none responses.
21. Do you have a better understanding of team ministry?  
 Response: 28 responded Yes. 1 none response.
22. Do you feel that this training course has been beneficial to you and to this church?  
 Yes \_\_\_\_\_ No \_\_\_\_\_  
 Response: 28 responded Yes. 1 answered No.
23. Do you feel that this training program has been effective in accomplishing the goals and objectives that were previously stated?  
 Yes \_\_\_\_\_ No \_\_\_\_\_  
 Response: 26 responded Yes. 3 none responses.
24. What recommendations or suggestions would you offer to help improve this training program?  
 Response: The responses all varied. All participants did not respond to this question. The responses given were:  
 We should share our faith experience with others.  
 We should have more church members involved.  
 The program could be required for all church members.  
 More of our members should be a part of this great learning experience.  
 I recommend that a program like this should be designed to teach our children these same principles but on their level.  
 More examples should have been given with the principles.  
 It would help if we could have walked through some of the problems to help gain a better understanding.  
 Each auxiliary should interact more with each other.  
 We must continue to be trained in the work of the church.

- What is your overall evaluation of this training course?

**Response:** Again the responses varied. But the consensus of the participants all gave positive reviews. These were:

Excellent training course.

Very good job.

Very much needed here.

Thank you for caring enough to provide this kind of training in our church.

I was blessed by the class.

The manner in which the participants answered the questions and the comments they made, indicated an overall appreciation for the provision of the training program and reveals that some of the comments were constructively critical and honest. However, there were some who either did not thoroughly understand the questions or they rushed through the questions and did not bother to complete them. The reviews also confirmed that there are several members who are either illiterate or they are slow in their reading comprehension. I have learned through observation that there are several parishioners who attended bible study and other learning functions who are, in fact, illiterate. However, their continued commitment to come to the services also conveys their earnest desire to learn. In the words of one of our beloved members who is well over her late seventies (70's): "I can't read the Word, But I can show eat it!" Although this particular member is not an elected officer of the church, I have given her the nickname "Warrior" because of her zealous spirit and her ceaseless commitment to prayer. One must never forget nor neglect the fact that prayer undergirds all that we do in Christian ministry. When I consider persons like "Warrior" and others who have limited education and literary skills, it is only a reminder that these too are sheep that must be feed. As we seek to prepare the church for effective team ministry, we must not forget those with limited skills. They are also a part of the "Body of Christ". As members of the body, they are equal members of the team as well. It has been my experience that prayer is also

an inseparable ingredient for effective ministry. I did not address prayer as a specific focus of this project. However, any effort that concerns the ministry and work of Christ should be bathed in prayer.

## **CHAPTER VIII**

### **Conclusion And Vision For Future Ministry For Tabernacle Baptist Church**

Leadership training is an inseparable part of the effectiveness of church ministry and mission. At the onset of this project, several objectives were outlined as the focus of this work. The primary objective was to develop, implement, and evaluate a lay leadership training course for equipping the laity for team ministry in the African-American Baptist Church. This effort was done to address a particular need at the Tabernacle Baptist Church.

A critical evaluation of the whole project affirms that all the objectives were achieved. The training program has helped to refocus the priorities and the leadership perspectives of the church. The Tabernacle Baptist Church has been challenged to think and to work with a "we-with" perspective as opposed to a "I-me" perspective. The "we-with" perspective reminds us that we are a team of regenerated baptized believers in the Body of Christ. We must strive to work harmoniously for the glory of God and the edifying of the whole church. This can only be done through the collective efforts of regenerated and committed believers. The "I-me" perspective can stagnate growth and effectiveness. We are not called to work alone, but as a team. Those who try to work totally from the "I-me" perspective seek to bring glory to himself/herself. This principle is not biblical.

If we draw from the biblical perspectives for leadership, we discover that those models and principles are grounded in the collective efforts of people working together for the common good of the whole. Both Moses and Nehemiah served as Old Testament examples of how great tasks can be accomplished when the efforts are shared. Personally, I have learned from these two models in my own pastoral experience. We also learn from the supreme model of Jesus who taught His disciples to "Go and make disciples..". This is the task of team

ministry that we have sought to establish in this teaching /training endeavor. We have sought to develop a biblical, theological, and practical approach to team ministry in order that we might further advance the Great Commission of the church recorded in Matthew 28:19-20. We also draw from Paul's zeal to please the Lord as he sought to preach, teach, and to equip others to be effective partners in Christ.

Sharing and teaming together is not new to the African-American experience. For when we draw from our cultural theological perspectives of our ancestors, we learn that working together has always been our methodology for communal survival. The same is true in the African American Baptist Church. In his profound book, The History of Black Baptists, Leroy Fitts highlights the distinctiveness of Black Baptists from a historical perspective. According to Fitts:

Black Baptists are a distinct part of the development of Christianity in America. A rich history and heritage are filled with stories of advance and decline, joy and sorrows, and growth toward denominational maturity. What will the future bring? I believe that details of the future will escape one who seeks to predict what will happen. Nevertheless, I am confident that black Baptists will continue to be involved in and make major contributions to the continuing growth and development of American Christianity.<sup>77</sup>

I concur with Fitts in his analysis of the Black Baptist Church; nevertheless, I also believe that unless the African-American Baptist Church is committed to training its laity for ministry, our ability to do ministry effectively will be stagnated. In my estimation, it will be just as tragic as Carter G. Woodson's profound analysis, The Mis-Education of the Negro.<sup>78</sup>

There is much about the life of the church that makes evaluation difficult. However, as regenerated people continue to conform into the image of Christ, we are not always aware of the spiritual transformation that takes place within the life of the individual. We must therefore make value judgments in trying to assess



the effectiveness of our ministry. As regenerated children of God, we must continue to preach, teach, train, equip, evangelize, and edify one another to the glory of God. The challenge before us can be summarized in the words of that renown hymn by Charles Wesley,

"A Charge to keep I (we) have, A God to glorify,  
Who gave His Son my (our) soul to save, and fit it for the sky.

To serve this present age, My (our) calling to fulfill,  
O may it all my (our) pow'rs engage to do my (our) Master's will."<sup>9</sup>

This project affirms that as we fastly approach the 21st century, the mandate to equip the laity for team ministry in the African-American Baptist Church is urgent. This project also serves as a beginning point of reference for future ministries at Tabernacle.

After completing the training sessions, I have taken time to reflect critically and analytically on the whole teaching and training experience. However, the effectiveness of any program of this nature cannot be readily realized. The information sometimes has to be pondered more among the participants after the class is over. I have noticed that a great deal of information was, in fact, understood. For example, in some meetings we have had since the training sessions, members have made reference to the inclusive concept of "teaming together". I have also heard some the parishioners remind one another that "we are a team". Everyone should feel a sense of solidarity in the church. I have noticed more harmony among the various leaders since the training session. I realize that there is always more work to do and more prayers to be prayed.

On January 15, I called a special planning meeting with all auxiliary and departmental leaders. There were 27 participants present. I wanted to use this called meeting for two basic reason. First I wanted to bring all the leaders together as a follow-up meeting to the previous training sessions. Secondly, I

wanted to engage them in a strategic planning session for our church. The goal was to get the leaders to join me in a dreaming process that would involve all members. This process will enable the leaders to feel a sense of ownership of the shared dream. Numerous scholars of church leadership concur that involving key leaders in the planning process helps them to understand that the dream is not only the vision of the pastor, but it is their dream as well. They are an intricate part of the process. As we have noted earlier, church ministry is a shared responsibility.

The planning session was very productive. We established some fundamental principles of church planning. I invited the leaders to reflect with me on our past and present methods of ministry. I also asked them to project with me by thinking critically and analytically of other ways we could improve all the ministries of our church. There were many responses given. I gave the leaders a copy of my "Vision of Ministry for Tabernacle", which I was inspired to share. Some of the ministries in this vision have already been implemented since my three-year tenure at Tabernacle. There are other ministries that will be implemented within the next three months to the next six years which will lead us into the 21st century. A copy of this vision in its entirety, as it was shared, is presented on the next page.

VISION OF MINISTRY FOR THE TABERNACLE BAPTIST CHURCH

TABERNACLE BAPTIST CHURCH

519 19TH AVENUE

GASTONIA, NC 28052

Dear Christian Brothers and Sisters in Christ:

After much prayerful reflection and projection, I submit to you a projected vision of ministry for the Tabernacle Baptist Church. This vision of ministry will serve as the basis of our focus together, as we strive to carry out God's plan for us as a church family. It will serve as a visionary blueprint as we grow together as a team. Our focus should not be relegated to the confines of the "pew" nor to a mere Sunday morning worship. Ministry is a daily responsibility. Ministry also involves being concerned about the holistic well being of every individual.

Will you share with me as co-laborers in this unified effort to glorify God as we seek to edify the whole "Body of Christ" - the church? The vision of ministry that I have for Tabernacle is summed up in the following projections.

1. An active church which seeks to minister to the holistic needs of the individual. This includes the spiritual, educational, the social, and the physical/recreational need of the church family. (3 John 2)
2. A church that operates as a team of regenerated and committed believers working cooperatively under the direction of the Holy Spirit and the leadership of the pastor. The Holy Spirit is the divine source of empowerment. The pastor is the divinely appointed leader and equipper in the local church. When we work as a harmonious team, our goal is the common good of the whole church. This involves every regenerate member as well as every department and auxiliary functioning as a single unit. "Together we stand, divided we fall and we fail." (Romans 12; 1 Cor. 12; Eph. 4:11-14.)

3. A church whose total mission is lifting up Christ as Lord, winning the lost to Christ, edifying the church and the community at large. This involves "in-reach and outreach". "In-reach" involves reaching those within the church. "Outreach" involves reaching those beyond the confines of the church walls. This also involves taking Luke 4:18-19, Matthew 28:19-20 and Acts 2:42-47 seriously.
4. Providing a positive and a constructive Christian Education program that equip people for victorious living in these troubled times. This Christian education begins from nursery to senior adult. A positive and constructive program includes the primary ministries of the church as well as other secondary ministries. The following lists helps to identify what is meant by primary and secondary ministries. Please note that the primary ministries are the equipping ministries of the church. These are areas that prepare us for secondary ministries which are lived out daily.

#### **Primary Ministries**

Morning worship  
Sunday School  
Bible Study (for all ages)  
Church Training (for all ages)  
New Member's Orientation  
Missionary Departments  
Prayer Vigil  
Brotherhood  
Nursery  
\*Children's Church/Children's Meditation

#### **Secondary Ministries**

Senior's Ministry  
Tutorial Program  
Single's Ministry  
Ambassador Program for Young Boys  
Girl Scouts  
Food Bank/Soup Kitchen  
Clothes Bank  
Bus Ministry  
Sympathy Committee  
Scholarship Program

- Tape Ministry
- Pastor's Aide
- Sick and Shut-In Ministry Team
- \* Single Parents
- \* Couples' Ministry
- \* Outreach Ministries (Local and Global)
- \* Prison Ministry Team
- \* Day Care (Full-time with Paid Staff)
- \* After Care (An after school enrichment program, evenings and summer)
- \* Evangelism Team (Door to Door Outreach)
- \* Nursing Home/Care Team (Hospital Visitation Included)
- \* Boy Scouts
- \* GED Program
- \* AA/NA Alcohol and Narcotics Anonymous
- \* Courtesy Team
- \* Radio Broadcast

#### Recreational

- \* Basketball Teams
- \* Softball
- \* Volley Ball
- \* Aerobics/Fitness
- \* Bowling
- \* Christian Drama
- \* Annual church trips and outings to other major cities, churches, tourist cities, etc.
- \* Many Other Programs.

\* Denotes future ministry to be implemented within the next three (3) months to six (6) years.

Financial      Our financial goal will remain at \$5,000 weekly. This goal will be increased annually as we grow together.

Numerical      To win at least fifty (50) souls to Christ through Christian conversion and membership each year.

**WITH GOD AS OUR GUIDE, WE CAN ACCOMPLISH GREAT THINGS FOR GOD  
ACCORDING TO PROVERBS 3:5,6, AND PHILIPPIANS 4:13.**

## **APPENDIX A**

### **Lesson #1**

**Subject: A Biblical and Theological Introduction to Team Ministry.**

**Lesson Focus:**

The focus of this lesson is to introduce church leaders to a biblical and theological understanding of the concept "Team Ministry" in the local church.

- I. Introduction - What Is Team Ministry?
  - A. Towards a working definition
  - B. A definition developed by "The Tabernacle Dream Team"
- II. Three Perspectives of Team Ministry
  - A. TEAM Ministry
  - B. Shared Ministry
  - C. Partnership In Ministry
- III. Theological Foundations of Team Ministry
  - A. Priesthood of all Believers - Isa. 61:6; I Pet. 2:5, 5-11; Rev. 1:5,6
  - B. The Body of Christ - I Cor. 12:12; Rom. 12:4-8
  - C. Christian Discipleship - Mark 8:34-38; Gal. 2:20
- IV. Biblical Examples of Team Ministry in the Old Testament
  - A. Creation - Genesis 1:26
  - B. Moses - Exodus 18:1-23
  - C. Nehemiah - Nehemiah 2:17-4:23
- V. Biblical Examples of Team Ministry in the New Testament
  - A. Mark 3:13-14
  - B. Mark 10:35-45
  - C. Luke 9:1-6
  - D. Luke 10:1-16
  - E. Acts 6:1-7
  - F. I Corinthians 3:1-9
- VI. Summary

### **Resources**

Elmer Towns Team Leadership (Lynchburg, Virginia: Church Growth Institute, 1992).

Larry Gilbert Team Ministry (Lynchburg, Virginia: Church Growth Institute, 1991).

Robert Dale Sharing Ministry with Volunteer Leaders (Nashville: Convention Press, 1986), pp. 11-20, 56-68.

## **APPENDIX B**

### **Lesson #2**

**Subject: Team Leadership Styles**

**Lesson Focus:**

The focus of this lesson is to introduce church leaders to various styles of team leadership. The aim is to help each leader to identify his or her particular leadership style. Leadership style is vitally important in team ministry. The class will discuss a style that can be most effective for Tabernacle.

**I. Introduction - What is meant by "Leadership Style"?**

- A. "One plus one is less than two"
- B. "One plus one equal two"
- C. "One plus one is greater than two"
- D. Servant-leadership - Mark 10:42-45
- E. Servant-leadership modeled by Christ - John 13:3-17

**III. Building the Team**

- A. What makes a good team
- B. Elements of commitment and cooperation
- C. Four ways leaders can build commitment
  - 1. Consistent casting of the vision
  - 2. Creating a climate of trust and vulnerability
  - 3. Develop a sense of community spirit
  - 4. Maintaining clear lines of communication

**IV. Guideline for Partnership**

- A. A healthy church is a smooth working team
- B. Good teams have a variety of members playing different roles
- C. Effective teams are balanced
- D. Teams need coaching
- E. The ministry team needs a captain

**V. Summary**



## Resources

- Aubrey Malphurs. "Overcoming Inertia" in Vision For Ministry in the 21st Century (Grand Rapids, Michigan: Baker Book House, 1992), pp.137-155.
- Robert Dale. "Participation: Congregations as Partnerships" in Sharing Ministry With Volunteer Leaders (Nashville: Convention Press, 1986), pp.56-68.
- Robert Dale. "Deacons and the Pastor: Being Friends and Partners in Ministry" in Equipping Deacons As Partners in Ministry Henry Webb, compiler (Nashville: Convention Press, 1985, pp. 15-20.
- Harris Lee. "The Leadership Team" in Effective Church Leadership (Minneapolis: Augsburg Fortress, 1989), pp. 115-128.
- Ted W. Engstrom. "Styles of Leadership" in The Making of a Christian Leader (Grand Rapids, Michigan: The Zondervan Publishing House, 1976), pp. 67-81.

## **APPENDIX C**

### **Lesson #3**

**Subject: Leaders As Co-laborers Together In Team Ministry**

**Lesson Focus:**

The focus of this lesson is to help team leaders understand their role as co-laborers on the leadership team. Each member is interdependent on the other to make the whole team effective. The lesson will look first of all at what is an effective leader. The lesson will also draw on these biblical models of leadership that help to shape and mold our understanding of our function together.

- I. Introduction - What is an Effective Leader?
  - A. Qualification for leadership
  - B. Personal Responsibility
  - C. Personal Accountability
- II. Jesus Christ as a Model Leader
  - A. Servant leadership - John 13:3-17
  - B. Authority that comes by position
  - C. Authority that comes by serving others
  - D. Redemption leadership
- III. Leaders As Disciples of Christ
  - A. The Cost of Discipleship-Mark 8:34-38
  - B. Commitment
- IV. Leaders As Co-laborers Together - I Corinthians 3:1-11
- V. Summary

## Resources

Bennie Goodwin. The Effective Leader (Downers Grove, Illinois: Intervarsity Press, 1981), pp.7-13.

Ernest O. White. "New Testament Leadership" in Becoming A Christian Leader (Nashville: Convention Press, 1991), pp. 7-20.

Gary W. Cook. "Capitalizing on Leadership Skills" in Sharing The Joy of Team Ministry Will Beal, compiler (Nashville: Convention Press, 1988) pp. 38-43.

Ted W. Engstrom. "Personal Traits in Leadership" in The Making of a Christian Leader (Grand Rapids, Michigan: The Zondervan Publishing House, 1976), pp. 111-120.

## **APPENDIX D**

### **Lesson #4**

**Subject: Spiritual Gifts: A Resource for Equipping in Team Ministry**

**Lesson Focus:**

The focus of this lesson is to explore the biblical understanding of spiritual gifts serve as enabling tools for effective team ministry. Team leaders will be challenged to identify their own individual spiritual gifts through a personal inventory check list designed by Kenneth Kinghorn. Leaders should understand that spiritual gifts are an inseparable part of the life and ministry of the local church.

- I. Introduction - What is meant by Spiritual Gifts?
  - A. Charismata
- II. Biblical Basis for Spiritual Gifts
  - A. Romans 12:1-13
  - B. I Corinthians 12:1-11, 28
  - C. Ephesians 4:11-13
  - D. I Peter 4:7-11
- III. The work of the Holy Spirit in the life of the Christian leader
  - A. Enabler - Acts 1:8
  - B. Teacher - John 14:26; I John 2:27
  - C. Comforter - John 14, 15, 16
  - D. Intercessor - Romans 8:26
- IV. Importance of being lead by the Holy Spirit
  - A. Walk in the Spirit
  - B. Power to Witness - Acts 1:8
  - C. Cleansing - I Corinthians 6:11-14
  - D. Spiritual Warfare - Ephesians 6:10-14
  - E. Fruits of the Spirit - Galatians 5:22-23
- V. Summary

## Resources

- Kenneth C. Kinghorn. Biblical Bases for Spiritual Gifts of the Spirit (Nashville: Abingdon Press, 1992), pp. 20-33.
- Kenneth C. Kinghorn. Discovering Your Spiritual Gifts A Personal Inventory Method (Wilmore, Ky: Francis Asbury Press, 1981).
- Jan Chartier. "Spiritual Gifts and Church Leadership" in Developing Leadership in the Teaching Church (Valley Forge: Judson Press, 1985), pp. 29-39.
- Bill Scheidler. "Gifts of the Spirit" in Principles of Church Life. (Portland OR.: Bible Temple Publishing, 1976), pp. 53-56.
- Paul N. Benware and Brian Harris. "The Inner Life of Church Leaders - Gifts and Service" Leaders in the Making (Chicago: Moody Press, 1991), pp. 11-13.
- Larry Gilbert. "Spiritual Gifts and their Relationship to Christianity" Team Ministry. A Guide to Spiritual Gifts and Lay Involvement (Lynchburg, Va.: Church Growth Institute, 1991), pp. 23-31; 33-45.
- Ernest O. White. "New Testament Leadership" Becoming a Christian Leader (Nashville: Convention Press, 1985), pp. 7-19.

## APPENDIX E

### Lesson #5

**Subject:     Motivating for Team Ministry**

**Lesson Focus:**

The focus of this lesson is to discuss the importance of motivation in team ministry. The lesson will explore several motivational tools that are recommended and those not recommended for leadership motivation.

- I.     Introduction - What is Motivation?
- II.    Motivation that help transform leadership
- III.   Paul as an example of a motivator
  - A.     Paul motivated people by recalling blessing - Eph. 4:17-24; Rom. 12:1,2; I Cor. 6:9-11
  - B.     Honest Encouragement - I Thess. 1:2-10; II Thess. 1:3
  - C.     Personal Examples - Phil. 3:12-17; 4:9; II Cor. 1:12; I Cor. 4:16; I Thess. 3:7-9
- IV.    Leaders Personal Sources of Motivation
- V.     Summary

### Resources

- Paul N. Benware and Brian Harris. "Delegation and Motivation" in Leaders in the Making (Chicago: Moody Bible Institute, 1991), pp.68-72.
- Aubrey Malphurs. "Overcoming Obstinate Obstacles" in Developing a Vision for Ministry in the 21st Century (Grand Rapids, Michigan: Baker Book House, 1992), pp. 157-185.
- Douglas W. Johnson. "Motivating People to Become Volunteers" in Empowering Lay Volunteers Creative Leadership Series Lyle Schaller, Ed. (Nashville: Abingdon Press, 1991), pp. 32-46.
- Gene E. Getze. Building Up One Another (Wheaton, Illinois: Victor Books, 1984).

## **APPENDIX F**

### **Lesson #6**

**Subject:     Conflict Management**

**Lesson Focus:**

The focus of this lesson is to highlight several kinds of conflict that can arise within the church or within groups. The lesson will seek to gain an understanding of conflict in the church and to seek practical ways for management. Whenever groups of people work together some conflict is inevitable.

**I.     Introduction**

- A.     What is Conflict?**
- B.     What are some causes of team conflict?**
- C.     Biblical References - Matthew 18:15-17, I Cor. 6:1-6; Acts 15:36-41.**

**II.    Five Levels of Conflict**

- A.     Problems to solve**
- B.     Disagreements**
- C.     Contest**
- D.     Fight/Flight**
- E.     Intractable situations**

**III.   Antagonist**

- A.     What is Church Antagonism?**
- B.     Identifying Antagonist**

**IV.    Healthy Conflict**

**V.     Summary**

## Resources

Richard E. Rusbuldt. "Managing Conflict in the Church" in Basic Leader Skills (Valley Forge: (Judson Press, 1987), pp. 44-50.

Kenneth C. Haugh. "What is Church Antagonism?" in Antagonist in the Church (Minneapolis: Augsburg Publishing House 1988), pp. 19-36.

John R. Chandler. "Teaming for Ministry." in Sharing the Joy in Team Ministry Will Deal, compiler (Nashville: Convention Press, 1988), pp. 45-56.

Robert Dale. "What's Worth Losing Your Cool Over?" in Good News from Great Leaders (New York: Albany Institute, 1992), pp. 87-93.

Harris W. Lee. "Managing Conflict" in Effective Church Leadership (Minneapolis: Augsburg Fortres, 1989), pp. 157-168.



## **APPENDIX G**

### **Lesson #7**

**Subject: Planning for Action - Team Evangelism**

**Lesson Focus:**

The focus of this lesson is to convey to leaders the important role that evangelism plays in the life of the church. As Christian leaders we are all called to be evangelists. The discussion will look at the models of team evangelism employed by Jesus and members of the early church.

- I. Introduction
  - A. What is Evangelism?
  - B. Who are called to be evangelists?
- II. Jesus' Method
  - A. Twelve disciples sent out Luke 9:1-6
  - B. 70 disciples sent out - Luke 10:1-24
- III. The Role of the Holy Spirit in Evangelism
  - A. Empowerment - Acts 1:8
  - B. Boldness - II Tim. 1:1-7
  - C. Equipping 6: 10-20
- IV. God's mandate for the Church - Matthew 28:19-20
  - A. Empowerment - Acts 1:8
  - B. Boldness - II Tim. 1:7-8
  - C. Equipping 6:10-20
- IV. God's mandate for the Church - Matthew 28:19-20
  - A. Go into all the world
  - B. Make Disciples
- V. Evangelism in the life of the New Testament Church
  - A. Acts 5:42; 8:4, 12, 25, 36, 40
  - B. Importance of Evangelism today
- VI. Summary

### **Resources**

Bill Scheidler. "Evangelism" in Principles of Church Life (Portland, OR: Bible Temple Publishing, 1976), pp. 61-63.

Paul N. Benware and Brian Harris. "The Evangelistic Work of Church Leaders" in Leaders in the Making (Chicago: Moody Press, 1991), pp. 73-90.

**APPENDIX H**  
**Evaluation of Training Programs for Effectiveness**  
**QUESTIONNAIRE**

The questionnaire that was administered served as a primary measuring tool for the evaluation of the program. The questionnaire is comprised of 25 questions. These were drawn from the material covered in the sessions. The questions were designed to challenge the participants to recall significant information as well as to express their learning experience in the program. At the end of lesson seven (7) a copy of the questions were distributed to all the participants. Their responses were collaborated together and recorded below.

1. Was the material presented helpful in giving you a clear biblical, theological and practical understanding of team ministry in the local African-American Baptist Church?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_
2. Were the goals and objectives clearly defined from the onset of the class?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_
3. What are three perspectives of team ministry discussed in this training course?  
a. \_\_\_\_\_ b. \_\_\_\_\_ c. \_\_\_\_\_
4. Was the contents of the material clear and comprehensible for all church leaders?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_
5. Did you view the ministry of the Church as that of "team ministry" prior to this training course?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_
6. Have you ever associated the leadership of Moses and Nehemiah as that of team ministry in the Old Testament?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_
7. How can the leadership models of Moses and Nehemiah help us as Church leaders today? Comments: \_\_\_\_\_  
\_\_\_\_\_

8. Do you view this Church as a team? Yes \_\_\_\_\_ No \_\_\_\_\_
9. Do you feel that you are a team member of your particular auxiliary or organization?  
Yes \_\_\_\_\_ No \_\_\_\_\_
10. Does your pastor help to foster teamwork in your church?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_  
\_\_\_\_\_
11. Does your pastor or group leader make everyone feel that he/she is an intricate part of the church's team?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_  
\_\_\_\_\_
12. How would you interpret your role as a member of the church leadership team?  
a. active player b. cheerleader (encourager) c. bench warmer
13. Have you identified your stronger spiritual gifts? Yes \_\_\_\_\_ No \_\_\_\_\_  
What spiritual gifts do you bring to the church? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
14. Are you exercising your spiritual gifts to the best of you ability and to the glory of God? Yes \_\_\_\_\_ No \_\_\_\_\_  
Comments: \_\_\_\_\_
15. Were you able to identify and affirm your particular leadership style?  
Yes \_\_\_\_\_ No \_\_\_\_\_
16. Had you ever thought of people who were difficult to work with as antagonist in the church? Yes \_\_\_\_\_ No \_\_\_\_\_
17. Do you feel that you can manage conflict better than when you started this course?  
Yes \_\_\_\_\_ No \_\_\_\_\_
18. Do you have problems working with people in your group, auxiliary or department?  
Yes \_\_\_\_\_ No \_\_\_\_\_
19. Do you think that evangelism should be a major concern in the Black Baptist Church?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
20. Are you more committed and motivated to outreach and evangelism?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_  
\_\_\_\_\_

21. Do you have a better understanding of team ministry?  
Yes \_\_\_\_\_ No \_\_\_\_\_
22. Do you feel that this training course has been beneficial to you and this church?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comments: \_\_\_\_\_
- 
23. Do you feel that this training program has been effective in accomplishing the goals and objectives that were previously stated?
24. What recommendation or suggestions would you offer to help improve the effectiveness of this training program?  
\_\_\_\_\_  
\_\_\_\_\_
25. What is your overall evaluation of this training course?  
Comments: \_\_\_\_\_
- 

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